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HISTORY

OF THE

PRESBYTERIAN CHURCH

IN

SOUTH CAROLINA.

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PREPARED BY ORDER OF THE SYNOD OF SOUTH CAROLINA.

VOL. I.

PART 2

COLUMBIA:

DUFFIE & CHAPMAN. 82 9254 2
1870.

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HISTORY

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PRESBYTERIAN CHURCH

SOUTH CAROLINA

BY GEORGE DUFFIE D.D.

With a Map of the State of South Carolina

Published at the Office of the State of South Carolina

PART 2

DEWEY & CHAPMAN, 82 N. 3rd St.
COLUMBIA, S.C.
1870

The site of the town was selected with the view to the navigability of the stream and the adaptation of the soil to the culture of the vine; for our fathers, coming from the south of France, had experience in vine-dressing, and were not without knowledge of the blessings of commerce; though at this distant period of time we can but wonder at the short-sighted policy which prompted them to reject the sunny hills and fertile valleys and smooth current of the Savannah for the more damp and inhospitable region of this now sluggish stream.

In February, 1765, the emigrants had erected their houses and commenced to labor on their half-acre and four-acre lots; and by the 13th of June they had finished planting, in corn and beans, all the land which they had prepared. But they were greatly stinted in provisions.

In the month of July, in the same year, the peace of the little community was disturbed by a rumor of a threatened invasion by the Indians inhabiting the upper portions of the State; and all labored actively to dispose some trees so as to form a fort, which was built on a high hill, overlooking the town, and to which they gave the name "Fort Bonne." The Indians, however, did not arrive, and quiet was gradually restored.

From the remoteness of other white settlements, the colony was naturally kept in constant apprehension of attack. The nearest neighbors were a small colony planted only a few years before, in 1756, by Patrick Calhoun, the father of our late distinguished statesman, some fifteen miles distant; and they were too feeble to render material aid to the French colony, but rather needed assistance themselves.

Freed from alarm as to the Indians, the inhabitants now gave themselves in earnest to their labors. Silk and flax were manufactured, while the cultivators of the soil were taxed with the supply of corn and wine. We can easily imagine how the hum of cheerful voices and the busy sounds of industry arose during the week, mingled with the fervent chanting of the once-interdicted psalms. Among a pious and simple people, there are no idlers. Every one had his appointed work, and on Saturday afternoon might even the little children have been seen, each with a wicker basket and snowy napkin, going and returning from the oven with loaves of bread.

Finding the culture of the vine less successful than was anticipated, they devoted themselves chiefly to the raising of flax, Indian corn, and tobacco; but with some, silk,

indigo, and the vine were not wholly abandoned for a generation.*

But it is in their religious history that we should delight to contemplate this little colony. For freedom of conscience, for the sake of an independent worship, they had been induced to abandon the endearments of their native land to seek a home in the forests of America. Through all their toils and sufferings they had followed a devout and worthy minister, in the hope that they would some day hear, unmolested, the divine precepts falling from his eloquent lips; and now that this privilege was secured to them by all the freedom of a soil yet unpolluted by the tyranny of man, it may be well conceived that they regularly and faithfully exercised all the rites of their religious worship. Of the fact that they had a regularly organized church, and kept a baptismal registry, there is substantial proof, though the oldest inhabitants have no recollection of a church building in and about the town. It is believed that divine service was held in the town-hall on the public square. To a people accustomed to worship God in the glens of the mountains and in the caves of the earth, the simplest edifice might become a temple if secured from the eyes of persecution."†

These suffering people of France have taught the world a great and memorable lesson. They have proved that the apostolate of the sword is powerless in the conversion of souls, and that for the overthrow of the most colossal despotism it is sufficient always, that a people, however weak in themselves, should suffer in silence and in hope. Far more is due to these Protestants of France than to its speculative

* The Gibert family were the most successful silk growers, and long continued to produce a beautiful and useful fabric. Many persons for a long time supplied their own cellars with wine, but the vintager *par excellence* was Mr. Jean Noble, an unmarried gentleman, the remains of whose cellar and the house above it in which he kept a school are still, in 1857, pointed out. Rev. Mr. Gibert produced six hundred and thirty pounds of cocoons upon the plantation of Gabriel Manigault, called "Silk Hope," out of which he has made thirty-six pounds of fine drawn silk, and will be able to make fourteen pounds more.—(South Carolina Gazette, August 3d, 1765.) He seems to have been in Charleston in 1766. The Commons House voted £10.0 to establish a silk filature in Charleston in that year, and in the following year attention is called to it.—(South Carolina Gazette, January, 1766, and May 11th, 1767.)

† Address delivered at New Bordeaux, Abbeville district, South Carolina, November 15th, 1854, on the Ninetieth Anniversary of the arrival of the French Protestants at that place. By W. C. Moragne, Esq. Published by the citizens of the neighborhood. Charleston, South Carolina, 1857. See also for documents, Coll. of Hist. Soc., vol. ii., p. 75, 1858.

philosophers. They secured to the French people, at least in theory, to be more perfectly wrought out in practice hereafter, absolute toleration of religious worship, liberty of conscience, the equality of all forms of religion which acknowledge a supreme and merciful Creator. This in France was one of the consequences of the French Revolution. The edict of Louis XVI. proclaimed it in despite of the remonstrances of his clergy, and in despite of the gigantic shade of Louis XIV., under whom these bitter persecutions took place. It was the eloquent voice of Rabaut-Saint-Etienne, son of the pastor of the Desert, which, on the 23d of August, 1789, secured the formal declaration of this doctrine in the Assembly Constituante. By the side of their synods, and after their model, they founded political assemblies which exercised a great influence upon the liberties of France. From that illustrious Frenchman, John Calvin, proceeded an influence which has regenerated civil governments. Exiled from his own country, he still exerted a powerful influence upon it. His city of Geneva, like a young mother, nourished in her fruitful womb the germs of many tribes of men who have been the advocates of civil and religious liberty. They remained there exiles from their own lands, to issue forth at the propitious hour to deliver them from tyranny. The new republic of Holland adopted the principles of Calvin; Scotland received them with tumultuous joy, and transmitted them to England to obtain their full triumph under Cromwell. They passed over to North Ireland; and from all these sources poured themselves forth over this Western continent, and prepared it for the high destiny which has awaited it.

CHAPTER V

THE period of which we now treat was the period of extensive immigration. One Stumpel, who had been an officer in the King of Prussia's army, conceived the design of transporting a German colony to South Carolina; and having obtained some encouragement from the British government, seduced some five or six hundred poor people, by promises of land in America, to migrate under his guidance. Having got them to London, finding himself unable to fulfil his promises, he decamped, leaving them in an open field, ready to perish. A benevolent clergyman took compassion on them, obtained for them the protection and bounty of government, and the

public spirited charity of the citizens of London. The king provided two ships, abundantly provisioned for their transport, and placed in their hands one hundred and fifty stand of arms from the Tower of London. They took leave of their benefactors with songs of praise to God in their mouths and tears of gratitude in their eyes. In the month of April, 1764, they too arrived in Charleston, and were received with corresponding kindness. The Colonial Assembly voted them £500 sterling. The township of Londonderry was allotted to them. Captain Calhoun, with a detachment of the rangers which had been organized for the protection of the country in the Long Canes settlement, had orders to meet them on the way and conduct them to the place in the northwest part of Edgefield district, where their town of Londonderry was to be built, and every assistance was given towards their speedy and comfortable settlement.

But of all other countries, none furnished the province with so many inhabitants as Ireland. Scarcely a ship sailed from any of its ports for Charleston that was not crowded with men, women, and children. About this time, too, above a thousand families, with their effects, in the space of one year, resorted to South Carolina, driving their cattle, hogs, and horses before them. From these Scotch-Irish people is the chief strength of the Presbyterian church in South Carolina derived.

Thus have we gone over the particulars of this tenth decennium of the history of this colony, and reached the end of the first century of its existence. We have traced its growth from its first beginnings, and have given, as faithfully as we could, a narrative of the religious state and external sufferings of its early colonists. We have been able to find but little which would throw light upon certain important interests. Among these, that of education ought to have a special prominence. We presume it was for the most part private and domestic. The circumstances of the colony did not yet allow of expensive and well-ordered institutions of learning. The wealthy, for the most part, sent their children to England or Scotland for education; and in these cases the highest advantages were enjoyed, as the ability of the public men of the colony frequently manifested. A few were educated in the Northern colonies. Yet the Low Country was not without its institutions of charity, which accomplished something in the way of education. The South Carolina Society was formed in 1736 by French refugees, who met twice in the week, contributing each night of the meeting two *bits*, or four half-pence, and

received the name from this circumstance of the "Two-bit Club." This became wealthy, and was able to provide for the education of the families of its deceased or indigent members. The St. Andrew's Society was formed by Scotchmen even earlier, in 1729, for similar purposes. The Fellowship Society, formed in 1762, cared for the afflicted maniac, but appropriated one-half of its funds to the education of the children of misfortune. The Charleston Library Society was established in 1748, and incorporated in 1754.

We find Mr. Whitefield, during this period, abandoning his project of an orphan-house in the new colony of Georgia, and seeking to convert the institution into a college. He memorialized the Governor and Council of Georgia, in December, 1764, and obtained from them a grant of 2,000 acres of land on the Altamaha for this purpose. In his memorial to the king, he mentions the fact that there is no seminary for academical studies yet founded south of Virginia; that with the addition of the two Floridas, Georgia will be central for the southern district; that numbers in Georgia and South Carolina are waiting with impatience to have their sons initiated in academical exercises; and he prays therefore that a charter, upon the plan of the New Jersey college, be granted, and proposes to make a free gift of his possessions in Georgia for the support of an institution to be called "The Bethesda College, in the province of Georgia." His Grace the Archbishop of Canterbury desires that the institution may be a Church of England institution. But Mr. Whitefield cannot allow that the master of the college shall always be a member of the Church of England, nor can he enjoin the daily use of the liturgy of that Church, as persons of all denominations have been contributors to its funds, in New England, New York, Pennsylvania, South Carolina, Scotland, and England. Mr. Whitefield states the income of his property to be between £400 and £500 sterling. He proposes to give the whole to the uses of the college; to wit, eighteen hundred acres of land on which the orphan-house stands; two thousand acres granted by the governor and council; and one thousand left to the institution by the Rev. Mr. Zauberbuhler. From his accounts appended, it appears that he had expended £12,855 sterling for the orphan-house, being £2,000 over and above what he had ever received for this specific purpose.*

Of the benevolent intentions of Mr. Whitefield in these pro-

* See a Letter to Governor Wright, etc. London, 1768, pp. 30. 12mo.

positions there can be no doubt. He has the merit of anticipating, by a number of years, a want subsequently felt, which at length gave rise to those numerous institutions of learning which have since sprung up in the southern States. Yet not all were favorable to his project, or thought he had the right to appropriate the funds of the orphan-house for this end. We have copies of two letters of Rev. Mr. Zubly of Savannah, touching this point, the originals of which are preserved in the Stiles MSS. in Yale College library, from one of which we make the following extract:—

"REVEREND AND VERY DEAR SIR:

"You have doubtless seen Mr. W.'s correspondence with the late archbishop, a piece to those who are acquainted with matters very surprising. I am amazed at the project to turn orphans out and erect a college on their ruins, and more amazed that not a creature in America has opened his lips against it. I have published a memorial on the subject which you will receive, and should have printed something more striking but that his managers desired I would delay it a little longer. I am convinced the whole is designed as a seminary for Methodists, and that Mr. Whitefield in truth loves church power, and is not that open friend to dissenters that he would be thought. Of this I think I have irrefragable proofs, and his own letters plainly show that he did mean to leave things designedly in the dark. It is astonishing to me that he offers to *make* a free GIFT his present TRUST, that he tells the King and all the world he will GIVE what is none of his, and of which in the same line he owns himself only a trustee.

"The 25th of March was sacred to the laying of a foundation stone for the intended wing of the College. It was so decreed in England, and tho' I dare say there was not 500 brick provided, nor the foundation dug (which I am told is not done this day, and the bricks only beginning to be moulded), yet it must be that day. Mr. Frinck preached on Luke i,—*'And the angel came in unto her,'* and observed that probably the founder had an eye to the solemnity of the (Lady) day. He also told them who knows but the Angel Gabriel, who attended the royal maid (having now no further occasion to guard her), may take this house under his protection, and the holy Trinity grant it a blessing. I do not hear that he said more upon the subject, nor the Governor when he laid the first stone. Nothing has been done since, but the clay is carting 3 miles in order to be trode, tempered, and made up into bricks. For 4 years past no orphans have been in the house, and I have good authority to say that instead of its income being between 4 and 500 per annum in these 4 years that it has been empty of orphans, not one hundred has been laid up.

"I have wrote to Mr. Whitefield very freely, but do not expect that it will be much noticed. When he arrived here on his last visit he laid his hand in my hand and said, *'I am afraid of nobody in Georgia but this little man,'*—the sense of which I think I now understand. I am apprehensive that by all this Religion will greatly suffer, and if an Orphan house can be turned into a College, to the expulsion of those for whom the charity was given and the land granted, I do not see but it might by a second change be turned into a Bedlam if those that think themselves authorized should so think fit. I know, however, my dear Sir, you will make a prudent use of what I write and what may be consistent with a real regard I have for Mr. Whitefield, notwithstanding his mistakes and blunders. I think, upon the whole, every man before man is more or less valuable as true sincerity appears or is wanting in his actions.

"I think I have not before sent you a funeral discourse on Peter the Great, which so pleased me in the reading that I translated and printed it, and have sold at least half a dozen copies of the impression.

"I lately had the pleasure of the company of the Rev^d Mr. Halsey, by whom I learn that the Controversy about episcopizing America is still vigorously carried on. I find petitions for this purpose are also gone home from the Southern colonies, tho' the church people in general are very far from being zealous for any such importation.

"I beg to be remembered sometimes in your retirement, and hope ever to approve myself, dr. Sir,

"Yr. unworthy brother and humble Servt.

"J. J. ZUBLY.

"St. Gale, April 19, 1769."

P. S. on a separate slip of paper.

"Capt. Bouck having sailed without the inclosed, I am glad another opportunity offers so soon.

"Since my last a Presbyterian meeting is set on foot in this place, as the house I preach in is upon so general a plan as to receive the Westminster Confession of Faith. Some think it done out of opposition to me, however, Phil. i. 18. If the right of taxation takes place, those that are for being taxed will not choose to have anything to say or hear from me.*

"In using but $\frac{1}{8}$ of a sheet I reduce the duty upon paper $\frac{7}{8}$.

"Vale quam plurimum.

"To the Rev. Ezra Stiles, D.D.,
"Newport, R. I."

The subject alluded to in a portion of this letter gave great uneasiness to the dissenters from the English church. The conduct of the Society for Propagating Religion in Foreign Parts was charged by them with entirely departing from its professed purpose of enlarging the boundaries of Christendom, and with devoting itself to the work of episcopizing the dissenters in America. It was founded, Jonathan Mayhew of Boston shows, for disseminating religion among the heathen, especially among the Indians and negroes in the colonies, so the annual sermons of 1710, 1724, 1747, 1754, and 1764 had professed. Bishop Butler says of it, in 1739, "It were much to be wished that serious men of all denominations would join it. William of Orange, who gave its charter in 1703, was a Calvinist and a Presbyterian. Yet the society bestowed its missionaries among those very non-conformists who left England on account of their sufferings from prelatical domination. At first the society attempted to carry out its original purposes. For eight or nine years they sent no missionaries to New England, but after that the increase was rapid. In 1718 the num-

* These allusions we do not fully understand. Dr. Zubly was ordained in the German [Reformed] Church at London, August 19th, 1744. There was no Presbyterian organization from which an effort of the kind alluded to could emanate but the presbytery then in existence in South Carolina.



ber was three; in 1727 it was ten; in 1730, fourteen; in 1739, twenty-two; in 1745, twenty-four, and in 1761, thirty. In the last year, too, there were sixteen missionaries in New York, ten in New Jersey, nine in Pennsylvania, five in North Carolina, five in South Carolina, one in Georgia, one in Bahama, and two in Barbadoes. The charges of the prelates against the colonists were galling in the extreme. The Bishop of Llandaff, in his sermon before the society, February 20th, 1667, says that "instead of civilizing and converting barbarous infidels, as they undertook to do, they became themselves infidels and barbarians, and that this their neglect of religion was contrary to the pretences and conditions under which they obtained royal grants and public authority to their adventures." Well does William Livingston reply—(Letter to the Bishop of Llandaff, pp. 31, 12mo, New York, 1768),—"What barbarians, my lord, have they [your missionaries] civilized? What infidels have they converted? The immense sums expended by the venerable society are not laid out in missions among the native pagans, who know not the only true God, and Jesus Christ whom he has sent. They are squandered, ridiculously squandered, on missions to places where the gospel was preached, and (admitting the articles of the Church of England as the standard of orthodoxy), were faithfully preached before." There arose at this time a great dread of an *American Episcopate*, and the extending of Episcopal power over the colonies under the British crown. We cannot learn that this dread was especially felt by the churches of South Carolina. Indeed Mr. Zubly says, "I do not hear that the Episcopal clergy in South Carolina or this province [Georgia] have any itch for a bishop, and you can inform me whether I am out in my guess that it is chiefly such as have been bred in America and among the dissenters that appear in this matter."—(Letter of October 10th, 1768, to Rev. Ezra Stiles, Newport, R. I. Stiles' MSS., Yale College library.)

We have recurred to this matter, not so much for any bearing it has in itself on the history of the churches in South Carolina, as for the fact that in a very elaborate treatise on this subject found among the voluminous MSS. of Rev. Dr. Stiles, of Yale College, replete with statistical information, the object of which is to show the preponderance of dissenters throughout the colonies, we find the only enumeration of the ministers and churches of South Carolina of so early a day that we have been able to discover. The first enumeration is of the date of 1760, the commencement of our present period.

"PRESBYTERIAN MINISTERS.—Jno. Baxter; Jno. McLeod; Jno. Rae of Williamsburg, P.; Charles Lorimer, St. John's, 2 churches; Archibald Simpson, Prince William's (Congl); Philip Morrison, Charlestown (mixt); Patrick Kier; Jno. Alison, St. Paul's; William Richardson; Charles Gordon, St. Bartholomew's (mixt); Jno. Martin, Christ's Church, (Congl).—*Eleven*.

"CONGREGATIONAL MINISTERS.—Josiah Smith, James Edmonds, Andrew Bennet—*three*.

"*Note*.—Rev. Messrs. Simpson and Martin are Presbyterian ministers settled over Congregational churches.

"EPISCOPAL MINISTERS.—Of these he enumerates 13, of parishes 17, of churches and chapels twenty-four. And 6200 whites, and forty-six coloured. BAPTIST MINISTERS three, Messrs. Hart and Wheeler of Charleston, and Stevens of St. Andrew's. IN GEORGIA he names two, Mr. Zubly of Savannah, (Ind. Pres.), and Mr. Osgood of Medway (Congl)."

Under the date of 1768 we find the following vague enumeration, on the authority of Rev. Dr. Chauncey :

"EPISCOPALIANS.—Florida and Georgia, 10,000; South Carolina, 13,000; North Carolina, 25,000. Total, 48,000. DISSENTERS.—Florida and Georgia, 10,000; South Carolina, 14,000; North Carolina, 70,000. Total, 94,000."

In the same year the following statement was made by Rev. Elam Potter, who we have seen was the guest of Mr. Simpson, and the supply for some time of the church of Salem on Black River, and was sent out as a missionary by the synod of New York and Philadelphia in 1767.

"SOUTH CAROLINA.—Waxhaw, 120 families, Pastor, Mr. Richardson. Near by, 70 families, but vacant. Lynche's Creek, 60 families; Great Creek, 50; Black River, 40; Williamsburg, 90; Sumter, 30; Pedee, 20; all vacant. Indian Town, 50 families, Mr. [K]nox; Pine Tree, 50 families; Rocky Mount, 20; near by, 20; Indian Creek, 20; about Saluda, 200; all these vacant. Wando Neck, 60 families, Mr. Martin, æt. 35; Charlestown, 70 families, Mr. Huit, æt. 28, Edinburgh. Wiltown, 50 families; Pon Pon, 50; Indian Land, 50, Mr. Simpson, fr. Edinburgh [Glasgow], æt. 32. Port Royal, vacant. Salt Ketcher, Mr. Simpson (same); John's Island, Mr. Latta, Ret^d to Glasgow, æt. 25; James Island, 30 families, vacant; Near by, Mr. McLeod, æt. 50. Near Savannah, 30, vacant. [Three] Runs, 30; Shell Bluff, 30; New Windsor, 30; these all vacant. Long Canes, 500, vacant, Missionary frontier; Charlestown, 80, Mr. Thomas, æt. 24. Wales, Mr. Josiah Smith, æt. 70. *Set down by him to NORTH CAROLINA*, Bethel, 60; Catupa, 30; Fishing Creek, 40; Bullock's Creek, 100. GEORGIA, Savannah, Mr. Zubly, æt. 34 or 38, Switzerland. Sunbury, Mr. —; near by, Mr. Osgood. Briar Creek, 30; Buck Head, 30; near Savannah, 40; all these vacant.

"N. B.—Many of the places are not yet formed, and some others are capable of being formed. Please, Sir, to pardon the incorrections of your very humble servant,
ELAM POTTER.

"To Rev. Dr. Stiles.

"Not having my journal present, I labor under some disadvantages. E. P.

"New Haven, Sept. 12, 1768."

We give the above as observant and shrewd estimates of what appears to have been a very inquisitive traveller, repeated from memory, and interesting to us, because we have no details of churches and population belonging to this date. The synod of New York and Philadelphia, through all this period,



was not inattentive to the distant churches of South Carolina. Agreeably to a resolution to correspond with foreign churches, it addressed the churches in South Carolina, the letter being prepared by the Rev. Alexander McWhorter, of the presbytery of New York.—(Minutes, p. 399.)

BOOK ELEVENTH.

1770-1780.

CHAPTER I.

THE decennium on which we now enter covers most of the stirring period of the American Revolution. And though the method we have pursued, of taking the several churches in detail, is liable to many objections, yet, for the purpose of exhibiting the progress of events in each church, we will endeavor to pursue it, though in many respects little satisfactory to ourselves and perhaps tedious to our readers.

We begin again with the oldest of the churches which were then called Dissenting, and, as we commenced, by giving the history of the Congregational churches, we will go through these before entering on the others.

The INDEPENDENT CHURCH in CHARLESTON was served still by the Rev. John Thomas. But early in the year 1771 his health began to fail, he had leave of absence, was instructed to look out for an assistant, and to request Rev. Mr. Simpson, Mr. Alison, Mr. Martin, and other suitable ministers to supply his pulpit. On the 13th of October, Rev. Mr. Zubly officiated, and the church hearing of Mr. Thomas's increasing indisposition wrote to him, with Drs. Witherspoon and Rogers and Joseph Treat, to recommend a minister. Mr. Treat in reply informs them of Mr. Thomas's death, and that just before his exit he had partly engaged the Rev. William Tennent to undertake the pastoral office among them. The circumstances of Mr. Thomas's life, death, and his character, are thus set forth by Dr. Ramsay, in his History of the Independent church:—

“Rev. John Thomas was born in Wales, and educated at a dissenting academy there. In early life, he was sent from England, by the Rev. Drs. Conder and Gibbons, dissenting ministers of London, to whom the church had applied by letter to procure for them a suitable minister. The Rev. Josiah

Smith preached a funeral sermon on the death of Mr. Thomas, in which he observes as follows :

“He was a man of superior genius, and adorned with many excellent natural gifts. His conceptions were clear, his judgment solid and piercing—he well knew how to distinguish, and had a good taste and relish for, the polite parts of learning. If we consider him as a minister, he *prayed as a seraph*. His compositions were ingenious, methodical, and rational ; he was a man of fire and pungency, nor was he a stranger to the art of addressing the passions. His principles were sound and orthodox—a thorough Calvinist, *though* he was much *on the side of liberty* and moderation, and loved good men of all persuasions, yet would he contend for the primitive faith and purity. The guilt, pollution, and propagation of original sin—the divinity of Christ—the redeeming efficacy of his blood—his full and proper atonement—the influences of his spirit—the necessity of faith to a sinner’s justification before God, and of good works to his salvation, were doctrines which he often insisted upon, and strongly defended against Arians, Socinians, and others.’

“Mr. Thomas left two daughters, one of whom married Samuel Beach, Esq., the other Adam Gilchrist, merchant ; they are both now living (in 1815) and have eight living descendants ; his widow is still alive, at the age of sixty-nine years.

“The circumstances of Mr. Thomas’s death are worthy of notice, both in a moral and medical view. Six months before he died, he was in good health ; but in two or three hours of philanthropic exertion, contracted a chronic disease which brought him to his grave. In the first three months of 1771 he paid particular attention to instruct and prepare for death a man who was condemned to suffer the highest penalty of the law. In the course of his conversations with this unfortunate man, Mr. Thomas had abundant reason to believe that he was a true penitent, and the subject of a saving change. This naturally produced a strong attachment and a disposition to serve him ; every kind office was rendered to him while living, and measures were adopted to save him from dissection after he was dead. His body was kept private till the shades of night afforded a screen to carry it over Ashley river to James’ Island for interment. Mr. Thomas, with a few religious friends, attended the corpse, and at ten o’clock, p. m., in a cold, blowing March night, consigned it to a grave. Mr. Thomas performed in the open air the religious services usual at funerals. On this solemn but unseasonable occasion he was instantly seized with a violent cold, which speedily produced a spitting of blood, and other symptoms so alarming, that, in the summer following, he obtained leave from his church to go to the northern provinces for the recovery of his health ; all was in vain. The adventures of this single night laid the foundation of a consumption, which eventuated in his death at New York, September 29th, 1771, in the twenty-sixth year of his age.”

On the 17th of November the congregation made out a call, expressed in beautiful language, for the ministerial services of the Rev. William Tennent, then settled as pastor of the Congregational church of Norwalk, Conn. This zealous and influential clergyman, the third of the name, was the son of the Rev. William Tennent, of Freehold, New Jersey, who was eminent for his piety, talents, and usefulness, and was the subject of the remarkable trance which is so familiar to all who are acquainted with the biography of the American pulpit. His grandfather was William Tennent of “the Log College” at Neshaminy, the friend of Whitefield. The father and



grandfather were both born in Ireland. He was born in Freehold, N. J., in the year 1740; was graduated at the college of New Jersey in 1758, under the presidency of Rev. Aaron Burr; was admitted to the degree of A. M. at Harvard in 1763. He was licensed to preach by the presbytery of New Brunswick between 1761 and 1762, and was ordained by the same presbytery in 1762-3. He preached in the bounds of Hanover presbytery, Va., some six months. In 1764 he was invited to settle as the colleague of Rev. Moses Dickinson, then advanced in years, at Norwalk, Conn. To this he consented on condition of his retaining his connection with the presbytery. The presbytery of New Brunswick took measures for his installment over the church in Norwalk, to which the congregation objected, believing it to be an attempt to draw them under the power of presbytery. Mutual explanations being made, Mr. Tennent was in due time installed, still retaining his connection with presbytery. After an acceptable ministry of six and a half years, he was invited to the Independent church in Charleston, having previously been invited to Boston as a colleague to Rev. Ebenezer Pemberton—(Webster, p. 402); and though his transfer was strenuously resisted by his people, he was at length released from his charge and repaired to the city of Charleston. Job Palmer, afterwards a deacon in this church, and the father of Rev. Dr. B. M. Palmer, sen., came out with him. His address to the congregation, April 12th, 1772, on accepting the call, shows his ability and energy of character. He was received with great favor, and wielded a commanding influence both in the pulpit and out of it. October 25th, of the same year, Mr. Tennent suggested to his congregation to build an additional house of worship. In a written speech, drawn up with his characteristic ability, he showed, 1st. That the exigencies of Charleston required it, there not being room in the church edifices then existing for more than two-thirds of the white population. The price of pews was enormous, some in the Church of England having been sold for £1900. 2d. The exigencies of the congregation demanded it. It had grown to its utmost extent of church accommodations, and their children would be compelled to resort to other churches. 3d. The dissenting interest required it. Numbers challenge respect and are secure from oppression. A new church opened commands its assembly. 4th. Two ministers were needed in such a place, and under such a climate. The danger of division would be small. Moreover, a sum of money was already subscribed for the object amounting to £9,000. The



congregation acceded to the proposition, and appointed a building committee, who estimated the cost of the new church at £13,000, recommended that both houses should be common property of the society, the ministers serving each alike. The morning sermon in one church should be the afternoon sermon in the other. All these measures were adopted, and a new house, sixty-five feet by fifty in the clear, the walls twenty-eight feet in height, was built in Archdale-street, covered in and the pews put in before the war of the Revolution. Various unsuccessful attempts were made to obtain a colleague to Mr. Tennent. In 1773 Rev. Daniel Jones, of Philadelphia, was invited, and though he discouraged it, they made out a formal call, promising him a salary of £200 sterling, or £1400 currency, which call was enforced by letters both from Rev. Josiah Smith and Mr. Tennent. This call Mr. Jones declined. February 27th, 1775, they wrote to Robert Stewart to visit them as a candidate. He promised to do so when licensed. The same year Mary Lamboll and Josiah Smith, junior, made over property adjoining the new church, which, under no pretence whatever was to be withdrawn from the use of the congregation, worshipping at "the White Meeting-house" in Meeting-street. The number entitled to vote at this time was sixty-eight, of whom twenty were members in full communion.

Mr. Tennent, though devoted to his clerical duties, could not be indifferent to the great issues of the American Revolution. It early took firm hold of all his powers, and to it he devoted no small share of his energies, putting forth in its cause some of his most eloquent efforts. He rarely introduced its topics into the pulpit, but elsewhere he was its earnest and enthusiastic advocate. A favorite of the people, they elected him a member of the provincial congress, and afterwards of the commons house of assembly. "In the different hours of the same day his voice was occasionally heard both in his church and the state house, addressing different audiences with equal animation, on their spiritual and temporal interests." He was appointed with others as a committee of intelligence to communicate to the back country every kind of necessary information, with power to hire horses and send expresses for this purpose. In the same year, 23d July, 1775, with the Hon. W. H. Drayton he was commissioned by the committee of safety to make a progress through the back country to explain the causes of present disputes between Britain and the colonies, to secure a general

union; and they were authorized by Henry Laurens, president, "to call upon officers of the militia and rangers for assistance, support, and protection."

On the 19th of April the battle of Lexington was fought, and the news of this engagement was forwarded by express from one committee of safety to another, or, where they did not exist, to prominent individuals in the different localities. The communications of each committee were enclosed in the one next in the order of progress, till in twenty-one days the original news, enveloped in the missive of the first committee, reached its destination, the city of Charleston. The originals of these were preserved until the burning of Columbia, February 17th, 1865, and the evidences of interest they disclose are very exciting. "Disperse the material passages through all your parts." "If you should be at a loss for a man and horse the bearer will proceed to the next station." "For God's sake send the man on without the least delay, and write to Mr. Marion to forward it by night and by day." The country was roused as by the sound of a trumpet. The night after the arrival of these despatches in Charleston, the royal arsenal was seized and the arms removed. The general committee summoned the Provincial Congress, and they set on foot an "association" in which those who subscribed to it bound themselves by "every tie of religion and honor" to stand up in defence of South Carolina and their country. They resolved to raise troops, and appointed a committee of safety, to whom they delegated some portion of their authority, and a general committee with legislative and advisory powers to act in the present emergency. They recommended to this general committee to have "the association" signed throughout the province and to demand their reasons of the recusants; of non-subscribers an oath of neutrality was demanded, and, at least in the town of Charleston and its vicinity, those who refused were disarmed and confined to their houses and plantations. Committees of gentlemen were appointed in the several districts and parishes of the province to consult for the public safety, and the committee of intelligence addressed them all in a circular letter rehearsing the events that had occurred, and calling upon the inhabitants everywhere to associate and pledge their lives and fortunes in defence of their rights as freemen against the tyranny which oppressed them.

It was under these circumstances that Wm. Henry Drayton and Rev. William Tennent, accompanied by Col. Richard



Richardson, of the Camden regiment, Joseph Kershaw, and the Rev. Mr. Hart of the Baptist church, set out from Charleston the 2d of August, 1775, on a tour through the upper country, to strengthen the friends of resistance and to win over the wavering. On the 5th they reached "the Congaree Store," in the vicinity of Granby, where after sermon the people were addressed on public affairs. Mr. Tennent then crossed the Congaree and addressed a crowd assembled for a public election. He visited the churches of Jackson's Creek, Fairfield, and of Rocky Creek, Chester; he accompanied the Rev. Mr. Alexander to his preaching places—to Beersheba on the head waters of Bullock's Creek, in York, to another meeting-house on Thicketty, thence to Goudelock's, and to the general muster at Ford's on the Enoree; thence to James Williams's, elder in the church of Little river, and the Col. Williams who fell at King's Mountain, where he preached for Mr. Creswell at Little river, and then at his other church at Ninety-six. On the 31st he preached at "one of Mr. Harris's preachingsheds," at Boonsborough on Long Cane Creek, Abbeville, and on the 2d of September at Bull Town meeting-house, fifteen miles from the Indian line, to one of the most crowded assemblies he ever saw. On all these occasions, after the religious services were over, he harangued the people on the state of the country, gave them a "touch of the times," was led often into ample discussions, and obtained subscriptions to the association. Sometimes Drayton, Richardson, or Hart was with him, but often he was alone. In this tour he encountered Fletchall, the Cunninghams, and Brown, leaders of the Tories, and many of their followers. On one occasion he employed himself in raising a company of mounted rangers and three companies of volunteers. At Fort Charlotte, below Vienna on the Savannah, he gave orders for the erection of platforms, mounting the cannon, and preparing everything for defence, reviewed the troops, addressed them, prayed with them, and so took his departure. Similar vigilance, activity, and quick observation were exhibited on his return home. He visited Capt. Hammond at his "forted house," describes the fortified houses of Augusta, strives to obtain a meeting at New Savannah, in the neighborhood of Beach Island, crosses Briar Creek in Georgia, and returns home, crossing from the Georgia side at the ferry of the "Two Sisters."—(Drayton's Hist. of South Carolina, 1; Gibbes' Documentary Hist.)

Had our space permitted, we would have given extended extracts from the interesting and exciting journal of this tour,



because it illustrates so much the character of the man, as persevering, public spirited, energetic, and fearless; eloquent and convincing when he opened his mouth to speak; because it shows the trusts confided to him and the influence he exerted; and above all because it reveals so much concerning the condition of the upper country at the opening of the Revolution, and shows the conflict of opinion and the views held as to public duty in the region over which he passed. It is very evident that this journey of Messrs. Tennent, Drayton, and their companions was of eminent service to the interests of civil liberty; that it brought many over to the cause of the colonies who would otherwise have taken up arms for the king; that it assisted honest but wavering minds to reach opinions which they afterwards steadfastly maintained, and for which they periled their lives. The country they traversed was the most disaffected portion. Dr. Ramsay says the non-subscribers to the association in Charleston amounted to about forty, who in great part were officers living on salaries paid by the king, and that the great body of non-subscribers were found between the Broad and Saluda rivers.

We find Mr. Tennent after this engaged in the duties of his vocation as a minister of Christ amid the events of the Revolution, which were becoming every day more stirring. He employed his pen from time to time in the public prints in the cause of civil freedom, and on 11th of January, 1777, he delivered an eloquent speech in the House of Assembly, Charleston, advocating a petition penned by himself, to which had been attached the signatures of many thousands, against the church establishment which the Church of England had always enjoyed under the colonial government. In this speech he contended that ecclesiastical establishments were an infringement on civil liberty.

“ That the rights of conscience were unalienable, and all laws binding it are, *ipso facto*, null and void; that neither those laws which lay heavy penalties on men for their religious opinions, nor those which make odious distinctions between subjects equally good, ought to be tolerated. Of this last, he contended, were the laws prevailing in Carolina. The laws acknowledge the society of the one as a Christian church—it does not know the others at all. Under a reputedly free government, licenses for marriage were refused by the ordinary to any but the established clergy. The law builds superb churches for the one—it leaves the others to build their own. The law enables the one church to hold estates, and to sue for rights; but no dissenting church can sue at common law. They are obliged to deposit their property with trustees. The law vests in the Church of England power to tax their own people and all other denominations for the support of the poor. The sums advanced by the public treasury for the support of the Church of England for the ten years preceding the 31st of December, 1775, amount to £164,027 16s. 3d. The ex-



pense of the year 1772 was £18,031 11s. 1d. The religious estate, drawn more or less from the purses of all denominations by law, would probably sell for £330,000. If the dissenters have always made more than half of this government, the sum taken out of their pockets, for the support of a church with which they did not worship, must amount to more than £82,013 within the ten years aforesaid; and a very large sum of their property, in glebes, parsonages, and churches, lies in the possession and improvement of the Church of England. Meanwhile the established churches are but twenty in number, many of them very small, while the number of dissenting congregations are seventy-nine, and much larger, and would pay £40,000 annually could they be furnished with a clergy. But the deficiency of gospel ministers diminishes the sum very considerably. To the objection that dissenters are tolerated, Mr. Tennent asks if it would content our brethren of the Church of England to be *barely tolerated*, that is, *not punished* for presuming to think for themselves. To the declaration of those who would keep up the establishment merely as a matter of superiority, he answers that this operates to the abridgment of civil liberty. It was not the *three pence on the pound of tea* that roused all the virtue of America. It is our birthright that we prize. To the proposal to establish all the denominations by law and pay them equally, he objects that the establishment of all religions would in effect be no establishment at all. Religious establishments discourage the opulence and cramp the growth of a free state. That state in America which adopts the freest and most liberal plan will be the most opulent and powerful, and will well deserve it. With the new constitution let the day of justice dawn upon every rank and order of men in this state. Let us bury what is past forever. We even consent that the estate which she has for a century past been drawing more or less from the purses of all denominations—an estate of no less value than three hundred and eighty thousand pounds—remain in her quiet possession and be fixed there. Let her only for the future cease to demand pre-eminence. We seek no restitution. Let her be contented with her superb churches, her spacious burying-grounds, her costly parsonages, her numerous glebes, and other church estates, and let her not now insist upon such glaring partiality any longer. It is demanded that this be delayed till a proper time. I think if the time is left to them, it will prove as it did to the man the time of whose execution was left to himself: it so happened that all the persuasions of the executioner could never make him believe that the time present was proper. Is it not a fact that we are now reviewing the constitution; that what was designed only as a *pro tempore* affair may become so perfected as to be fit to stand? If this matter is not now attended to, will not the Church of England be established by law under the new constitution and become the constitutional church? Must we sit still out of mere compliment? By some it is said to be dangerous to grant this request at the present time. But are we reduced to that situation that it is dangerous to do common justice? Will the danger arise from the dissenting denominations? No: it answers the prayer of their petitions. Will the danger arise from the Church of England? I have the pleasure of knowing too many of them to think so. Many of them have signed the petition. Many more have declared their sentiments in the most liberal terms. They do not desire any longer to oppress their brethren. Grant them the prayer of this petition; grant it in substance if not in the very expression. Let it be a foundation article in your constitution, 'That there shall be no establishment of one religious denomination of Christians in preference to another. That none shall be obliged to pay to the support of a worship in which they do not freely join.' Yield to the mighty current of American freedom and glory, and let our state be inferior to none on this wide continent in the liberality of its laws and in the happiness of its people."

Such is an outline of the noble and effective speech delivered by Mr. Tennent in the House of Assembly while the



new constitution was under consideration. The civil revolution of which he was so earnest an advocate, brought with it this revolution in the government of the church and its entire severance from the control of the State, which the rights of conscience and the principles of popular government so clearly demand.

Mr. Tennent did not long survive these efforts in favor of ecclesiastical and civil freedom. His father, William Tennent, senior, of Freehold, New Jersey, a minister of singular piety and usefulness, whose name is widely known for the trance in which he lay for a long time, apparently dead, but from which he recovered, in which he seemed to himself to be caught up to the third heaven and to behold things which it was not lawful to utter—this venerable man died on the 8th of March, 1777. In the course of the following summer, he went to Freehold to bring to his own home his widowed and aged mother. He had reached the high hills of Santee, about ninety miles from Charleston, on his way home, when he was attacked with a nervous fever which terminated his life. He died on the 11th of August, 1777, in the thirty-seventh year of his age, prematurely cut off, as we are wont to say, in the very noontide of his usefulness. "I was with him," says the Rev. (afterwards Dr.) Richard Furman, in a letter to Mrs. Tennent, "in his last moments—his life went gently from him, almost without a struggle or a groan. He told me almost in the last words he spoke, that his mind was calm and easy, and he was willing to be gone."

The testimonies to his character by his cotemporaries show the high estimation in which he was held. Mr. Simpson met with him May 14th, 1772, before he, Mr. S., left the province for Scotland, and speaks of him as a "very worthy and excellent minister of Christ, very catholic, a fine scholar, a polite gentleman, a real exercised Christian." On the 31st of May he attended in the forenoon "the White" or "New England meeting-house," where, says he, "I heard Mr. Tennent preach an excellent sermon from Phil. iv. 5, last clause, 'The Lord is at hand.' Was delighted to hear such evangelical preaching, and so great an attachment to our Lord and Saviour."

"Few preachers," says Rev. Hugh Allison of James Island, in a sermon occasioned by his death, "had a more majestic and venerable presence, or a more winning and oratorical address. Animated with a sacred regard for the honor of his divine Master, and the salvation of precious, immortal souls, he spake the word with all boldness. A lively imagination, added to a careful study of the Scriptures, enabled him to bring forth out of his treasure things new and old; yet he never entertained his audience with scholastic niceties or subtle questions, which minister strife and endless disputation, rather than godly edifying, which is in faith. Elegance of style, majesty of thought, and clearness of

judgment, appeared in his discourses, and concurred to render them both pleasing and instructive. Or shall we view him as a patriot? His honest, disinterested, yet flaming zeal for the country's good demands from us a tribute of respect. Impressed with a sense of the justice, greatness, and vast importance of the American cause, he engaged in it with an ardor and resolution which would have done honor to an old Roman. For this, indeed, he was censured, and perhaps too liberally, even by his friends. In many of his speeches, which he delivered in the Provincial Congress and General Assembly, of which he was successively a member, he displayed great erudition, strength of argument, generosity of sentiment, and an almost boundless eloquence. His natural genius was prodigiously strong and penetrating; and the unavoidable consciousness of his native power made him sanguine, bold, and enterprising. Yet the event proved that his boldness arose not from a partial, groundless self-conceit, but from a true self-knowledge. Upon fair and candid trial, faithful and just to himself, he judged what he could do; and what he could do, when called to do it, he attempted, and what he attempted he accomplished. But Mr. Tennent's principal ornament was his unaffected and substantial piety. He was remarkably humane and benevolent in his disposition, and possessed every personal grace and qualification that could attract the esteem and reverence of his fellow creatures. He was a kind, affable, and tender husband; a prudent, cautious, and indulgent parent; a generous and compassionate master, and a faithful, affectionate, and steady friend. His appearance in company was manly and graceful; his behavior genteel, not ceremonious; grave, yet pleasant; and solid, but sprightly too. In a word, he was an open, conversable, and entertaining companion, a polite gentleman and devout Christian at once."

He left five children: two sons, William and Charles, and three daughters. One of his daughters married Mr. Charles Brown, one Dr. Joseph Hall Ramsay, and one Mr. Samuel Smith. The church erected a monument to his memory in their Archdale-street house of worship, of which he was the father. On it is the following inscription:

"In memory
of the Rev. WILLIAM TENNENT, A. M.,
pastor of this Church,
and principally instrumental in the
erection of this building,
dedicated to the worship
of Almighty God,
who died at the High Hills of Santee,
August 11th, 1777,
in the thirty-seventh year of his age.
He was distinguished
for quickness of perception,
solidity of judgment,
energy and firmness of mind,
for inflexible patriotism
and ardent public spirit,
for the boldness with which he enforced
the claims of the Deity,
and vindicated the rights of man.
As a preacher he was prompt,
solemn, instructive, and persuasive—
of every social virtue he was a bright example.
Blessed are the dead which die in the Lord."



This monument was transferred to the interior wall of the Independent or "Circular" church when it was refitted in 1858.

Several descendants of Rev. William Tennent yet survive in the city of Charleston and elsewhere, and manuscript copies of his sermons are in existence in the hands of sundry persons.

The congregation do not appear to have remitted their efforts during the lifetime of Mr. Tennent to obtain a colleague pastor. On the 9th of March, 1777, five months before the death of Mr. Tennent, they directed a letter to be written to Dr. Rodgers of New York, whom they had called before in the year 1765, inviting him to a temporary settlement, urging that New York was then occupied by British troops, and that a wide field of usefulness was opened before him in Charleston. They hastened the work on the church in Archdale-street, that it might be commodious for worship. They continued their correspondence also with Mr. Stewart, who at length wrote, discouraging their efforts to obtain his services. On the 17th of August Mr. Edmonds preached for them, and announced the death of Mr. Tennent. On the 31st a call was made out to Dr. Rodgers to become their pastor as the successor of Mr. Tennent, and was signed by the congregation. The salary of Mr. Tennent was continued to his family through the year, and the funeral sermons of Mr. Allison and Mr. Hart on Mr. Tennent were requested for publication. During the remainder of this and the following year their supplies were irregular, and there were frequent adjournments of the congregation without preaching.* In January of the following year, 1778, the constitution of the church, drawn up by Dr. Ramsay, and presented on the 30th of November, 1777, was adopted. The title of the church was declared to be, "The Independent or Congregational Church worshipping in Meeting and Archdale-streets." And it was further declared that "the denomination of this church, the mode of divine service therein, and the government thereof by its own members and supporters, independent of all extrinsic

* The following, from an old account book, mentions some of the supplies :

| | |
|------------------------------------|-------------------------------------|
| 1778. To paid Mr. Edmonds for six | Between 8th March and 15th Oct. |
| Sabbaths, between 1st January | Rev. Mr. Gourlay 2, at £20 £40 |
| and instant April, at £15 £90 | " " Henderson, 3 " 60 |
| Rev. Mr. Harris for 1, 22d | " " Edmonds, 9 " 180 |
| Feb. 15 | " " Allison, 2 " 40 |
| Rev. Mr. Henderson 1, 8 15 | " " Hill, 3 " 60 |
| " Mr. Allison, 8 March 15 | |

authority, as stated in the 9th, 10th, and 11th articles, shall forever remain unalterable, and no part shall be altered but by the concurring voice of two-thirds of the members and supporters thereof." On the 22d of March Mr. Richard Hutson was commissioned to apply to Rev. Mr. McWhorter to become their pastor, and to offer the same terms as were offered to Dr. Rodgers, and in case of his failure, to apply to Rev. Mr. Duffield, or to some other. On Sunday the 3d of May, the congregation ordered the eight doctrinal articles, the consideration of which had been postponed at a previous meeting, to be entered in the church-book as fundamental articles. On Sunday the 17th, they subscribe the five doctrinal articles of the state, and resolve to secure an act of incorporation, and add three more articles. On Sunday, July 5th, they invite the Rev. Messrs. Piercy and Hill to preach for them, and on the 13th make out a call to the Rev. Alexander McWhorter, D. D., of Newark, New Jersey, with a salary of £2,100. A letter was addressed to the moderator of the presbytery of New York, and another to the church at Newark, urging them to accede to their wishes in relation to Dr. McWhorter, 1. Because of the melancholy state of religion in the state and city; 2. On account of the great opportunity of usefulness afforded by this pastorate; 3. They plead the infant state of literature, and the great advantages which must accrue to civil liberty, and the interests of learning and religion over the whole state, from the established reputation of Dr. McWhorter. On the 20th of September they were ministered to by Rev. Mr. Henderson, and received the letter of Dr. Rodgers declining their call. He was requested to hold it still under consideration, as the destruction of New York might induce him to cast in his lot among them. The salary offered was augmented to £4,000 "during these dear times." On the 20th of January, 1779, they received an interesting letter from Dr. Rodgers, dated at Sharon, Conn., whither the ravages of war had driven him, declining their call, and the congregation continued dependent on such supplies as could be obtained. Charleston was again threatened by the British general Prevost, who had crossed the Savannah on his march towards Charleston. The inhabitants, under the direction of Lieutenant-Governor Bee and the council, made every effort to fortify the city landward. The suburban houses were burned, and lines of defence and an abbatis were extended from Ashley to Cooper rivers, across Charleston Neck. The enemy, however, though they approached the city and held parley



with the garrison, did not make the expected attack. It was on this occasion that Major Benjamin Huger, who had ventured with a party of men without the lines, was fired on and killed by his own countrymen in mistake. We still find the church laboring to keep up its religious services in the midst of these alarms. On the 18th of July they extended an invitation to Rev. Mr. Edmonds and Dr. Percy of the Episcopal church, to fill their pulpit till the following October.

Of the CONGREGATIONAL CHURCH at WAPPETAW, in Christ's Church parish, the notices continue to be very scanty. The Rev. John Martin was its minister in the beginning of this decennium. Mr. Zubly says, writing to Dr. Stiles of Yale College, January 30th, 1772, "I also send you a dissenter's Address to Dissenters, by the Rev. John Martin, A. M., a member of the presbytery and minister on Wando Neck." —(Stiles' MSS., Yale College.) About this time Mr. Martin removed to the Wiltown church. There is in existence a manuscript addressed to the Independent church in Charleston, when the Wappetaw church applied to that church to send its pastor and delegates to aid in the ordination and installation of Rev. Mr. Allen.* Mr. Tennent speaks of the obligations of the city church in Charleston to the church at Wappetaw for the large sum of money they had contributed to aid the former in their schemes of building, and speaks of them as of the same sentiments with themselves. The Rev. Moses Allen, to whom reference is made, was born in Northampton, Mass., September 14th, 1748, was graduated at the college in New Jersey in 1772; and was licensed by the presbytery of New Brunswick, February 1st, 1774, and recommended by them as an ingenious, prudent, and pious man. On his way to the south he spent some days with his friend James Madison of Virginia, where he was solicited to pass the winter. Pursuing his way, however, he arrived in Christ's Church parish, South Carolina, where he was ordained on the 16th of March, 1775, by Mr. Zubly, Mr. Edmonds, and William Tennent, and installed as pastor of the Independent or Congregational church at Wappetaw. He preached his farewell sermon to this church on the 8th of June, 1777, and removed to Midway church, Liberty county, Georgia, to which place he had been called. The British army under General Pre-

* Mr. Carter, in his pamphlet, "The Claims of Wappetaw," p. 6, says in 1770 or 1771. But Mr. Tennent did not receive his call till November, 1771, nor commence his labors in Charleston till April, 1772; nor was Mr. Allen ordained till 1775.

vost dispersed his congregation in 1778, burned the house of worship, and the dwelling-houses of several of the people, and destroyed the rice then in stacks. In December he was taken prisoner at Savannah, and instead of being sent to Sunbury on parole with the continental officers, he was sent on board the prison-ships. He was chaplain of the Georgia brigade, and his animated exertions in the pulpit and the field had incurred the peculiar resentment of the British; for notwithstanding his clerical profession he was among the foremost in the hour of battle, and the post of danger was to him the post of honor. Wearied of his confinement in his loathsome quarters, he sought to escape by throwing himself into the river and swimming to an adjacent point, but was drowned in the attempt, on the evening of February 8th, 1779, at the age of thirty years. His body was washed on a neighboring island, found by some of his friends, who requested boards of the captain of a British vessel to make a coffin, but could not procure them.—(Allen's Biog. Dictionary, and J. B. Mallard's History of Midway Church.)

Rev. Mr. Atkins succeeded Mr. Allen, but at what interval we are not able to say. His melancholy end belongs to the next decennial period of this history.

CHAPTER II.

THE Congregational church of DORCHESTER and BEECH HILL had probably but a feeble existence at this time. Archibald Simpson spent Lord's-day, the 14th of January, 1770, at Beech Hill, and administered the Lord's Supper and the ordinance of baptism. In his MS. diary he says, "On account of the severity of the weather, concluded to put two sermons into one. There was a large and full congregation, a most serious and attentive auditory." He thanked them for their pressing invitation to preach regularly for them, plead his great distance and other duties, and recommended them to secure the services of Mr. Edmonds, who had left Georgia and come to live fifteen or sixteen miles from them on his wife's estate, and to preach around in vacant places. He recommended Mr. Edmonds to them in the warmest manner. He had recommended to them to repair their meeting-house at Beech Hill. This they could not do unless he would collect for them. He promised to read their address to his congregations. Mr.



Edmonds had been called by the Midway church, Liberty county, Georgia, on the 18th of June, 1767, to labor as co-pastor with Mr. Osgood, "to preach chiefly in Sunbury, and, if agreeable, to supply the inhabitants of the Altamaha." "August 9th, 1767, Mr. James Edmonds and family arrived in Georgia on a call from the society. Preached at Midway on the 26th and at the Altamaha on the 30th and 31st, and agrees to supply them once a month for the first year."—(Records of Midway Church.) Whether the church of Dorchester and Beech Hill availed themselves of the labors of Mr. Edmonds, now living in their vicinity, and to what extent, we have not ascertained. The excellent and much loved pastor of the original church which migrated to Liberty county, Georgia, 1753-4, died August 2d, 1773.

The INDEPENDENT CHURCH of Indian Land, now STONEY CREEK, enjoyed the labors of Rev. Archibald Simpson until June, 1772, when he sailed for Scotland. His journal alludes to many things not connected with the history of this church, but of general interest. On Monday, the 15th of January, 1770, he was informed that Rev. James Caldwell of Elizabethtown, New Jersey, was at the house of Rev. Mr. Maltby of Wiltown, on his way to Georgia, collecting funds for the college of New Jersey at Princeton, and that he had preached for Mr. Maltby on Sabbath. He speaks of the college as "that most excellent and flourishing seminary of learning, which has hitherto been and promises to be the most useful of any ever erected in America." He determines immediately to wait on him, "being informed of his great and excellent character." His interview with Mr. Caldwell seems to have impressed him most favorably. He speaks of him as "a valuable person, much of a Christian and gentleman, a fine scholar, and in every way an accomplished minister." He advises him to visit this week among his (Mr. Simpson's) friends, to whom he would recommend his business; arranges for him to preach at Pon Pon the following Sabbath, and stops at Jacksonboro to give notice of the appointment and to speak a kind word for Mr. Caldwell and his cause. He consults with Mr. Caldwell as to the advisableness of his renewing his attendance upon presbytery, which it appears he had for some time omitted, and states in this connection that most of "the old bigotted Arminian party were now dead." He hoped also to gain a majority to join the synod of New York and Philadelphia, and "to comprehend the Independent congregations in this State and Georgia, with a view to promote a catholic, evangelical, and useful ministry, and strengthen the dissenting



interest over all British America. Something of this kind had been thought of and proposed by Messrs. Zubly, Osgood, Martin, and myself, before Mr. Caldwell arrived, and I hope his coming will greatly forward it." Mr. Caldwell returned from Georgia with a son of Rev. Mr. Zubly, lately graduated at Princeton, toward the close of January; and January 14th the following year, 1771, Mr. Ogden from the North came to collect Mr. Caldwell's subscriptions. The Caldwell family tradition makes them to have been of Huguenot origin, and to have been driven from France after the revocation of the Edict of Nantes. They took refuge in Scotland, and lived upon an estate called *Cold-well* (Scotticè *Cauld-well*), whence their name. He was pastor of the Presbyterian church, in Elizabethtown, New Jersey. On the commencement of hostilities between the colonies and Great Britain he became chaplain of the New Jersey brigade, and had unbounded influence with the army and people. The church in which he preached was yielded as a hospital for sick, disabled, and wounded soldiers. It was its bell that sounded the alarm on the approach of the foe, its floor the bed of the weary soldier, and its seats the table from which he ate his frugal meal. High rewards were offered for his capture. His church was burned by a refugee in 1780, and a few months after his wife was shot through the window of a room to which she had retired with her children for safety. On the 24th of November, 1781, while conveying to the town a lady who had arrived from New York under a flag of truce, he was shot by James Morgan, an Irishman by birth, either in a fit of drunkenness or of irritation at not receiving his wages (Mr. Caldwell acting at that time as assistant commissary), or being bribed so to do by the British or Tories. For this murder Morgan was afterwards hung. He left nine orphan children; and at the funeral service, before the coffin was closed, Dr. Boudinot came forward, leading these nine orphans, and placing them around their father's bier, made an address of surpassing pathos in their behalf.—(Sprague's *Annals of the American Pulpit*, vol. iii., p. 222; and Allen's *Biographical Dictionary*.)

The measures concerted in this consultation with Mr. Caldwell were partially carried into effect. In the synod of New York and Philadelphia, on the 24th of May, 1770, at which Rev. James Caldwell was present, "a letter from the presbytery of South Carolina, signifying their desire to unite with the synod, and requesting to be informed of the terms on which such union could be obtained, was brought in and read.

It was agreed to send them the following letter in answer to their proposal:—

“REV. AND DEAR BRETHREN:—We received your letter by the Rev. Mr. Caldwell, proposing an union of your presbytery with this synod, and asking the conditions on which it may be obtained. The synod took your proposal into consideration, and are unanimously of opinion that the union would be for the interest of religion and the comfort of the whole body, and therefore agreed that it should take place for all ecclesiastical purposes, and expect that your presbytery will attend the meeting of the synod with all the regularity that your situation will admit. The conditions which we require are only what we suppose you are already agreed in, viz., that all your ministers acknowledge and adopt, as the standard of doctrine, the Westminster Confession of Faith and Catechisms, and the Directory as the plan of your worship and discipline. The Church of Scotland is considered by this synod as their pattern in general; but we have not as yet expressly adopted by resolution of synod, or bound ourselves by any other of the standing laws or forms of the Church of Scotland than those above mentioned, intending to lay down such rules for ourselves, upon Presbyterian principles in general, as circumstances should from time to time show to be expedient.

“The only difficulty that has been made in this matter is, that we are not certain whether the corporation of the Widows' Fund will think it safe to admit the members of your presbytery, from their distance and other circumstances. It is, however, the opinion of the members of this synod that you either do not intend to ask admission to this fund, which is not mentioned in your letter, or that you are both able and willing to come in upon such terms as will not in the least injure the stock or embarrass the management of that corporation.

“After receiving this letter, we expect you will send your answer by such of your members as may attend the next meeting of our synod, which is to be at Philadelphia the third Wednesday of May, 1771.”

The moderator was ordered to make out a copy of this, properly attested, and deliver it into the hands of Dr. Rodgers and Mr. Caldwell, to be transmitted to the moderator of the presbytery of South Carolina by the first safe opportunity.—(Records, p. 409.)

No reply appears ever to have been made to these overtures, nor did this ancient presbytery of South Carolina ever become connected by ecclesiastical bonds with any other ecclesiastical organization.

Mr. Simpson seems to have been further stimulated to attempt a reformation as to his irregularity in attending presbytery. He had been reading Guthrie's “Great Interest.” One thing he observed in which there was no similitude between Guthrie and himself, and this was his great influence in church judicatories, and he resolves that, if he does again attend presbytery, he will not be so silent as he used to be. He carries his purpose into execution, reaches Charleston on the 15th of May, 1770, calls on Dr. Hewat, minister of Charleston, where he finds “Rev. Mr. T——t of North Carolina, who is to preach before presbytery on a given text, to clear himself



of some suspicions of being an Arian and Socinian, which," says Mr. Simpson, "he most certainly is, although he has repeatedly signed the formula of the Westminster Confession of Faith." Mr. Simpson was impatient, as many men have been since, at the want of punctuality, on the part especially of neighboring brethren, who could have reached the place in from one to four hours, while he had rode between sixty and seventy, and Mr. Richardson two hundred miles, to be present. Presbytery at last met on Thursday, the 17th of May, being delayed one day by the want of punctuality of neighboring brethren, or for some other reason, as Mr. Simpson suspected. The ministers in attendance were the Rev. Alexander Hewat of the Presbyterian church, Charleston; the Rev. Hugh Alison of James Island; the Rev. James Latta of John's Island; Rev. John Martin of Cainhoy; Rev. William Richardson of Waxhaw; Rev. Archibald Simpson of Indian Land (Stoney Creek); and Rev. John Maltby of Wiltown, whom the presbytery of New York, May 17th, 1770, reported as dismissed to join the presbytery of South Carolina. The sermon of Mr. T——t appears to have been the first and opening exercise, and was on the text, Eph. ii. 5, "Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)" Mr. Simpson characterizes this sermon as "very artful, expressed mostly in Scripture phrases, though it was plain enough in what sense he took them. The whole of it was a piece of rank Arminianism, to say no worse, but expressed with so much art and caution as to be capable of different explanations, and could not be rejected." After sermon he retired, and the presbytery was constituted with prayer by Rev. Mr. Richardson, "he being moderator the last time he was present, and Mr. Knox, the moderator at that time, being detained at home by sickness. The minutes of the last presbytery were read, and Mr. Maltby chosen moderator, which, although it was his turn as a stranger, yet was a disadvantage to what I shall call the orthodox and moderate side, as it put him aside from either speaking or voting, except of giving a casting vote. The first business was to approve or disapprove Mr. T——t's sermon. Messrs. Hewat and Latta gave it great encomiums. Mr. Richardson made several objections, but Mr. Hewat was ready to explain all in an orthodox sense. Mr. Alison, who seems to be a most worthy brother, expressed great dissatisfaction. His observations were most just. Mr. Martin said, if Mr T——t was not orthodox, he was at least very artful, for though the sermon with such explanations



could not be rejected, yet, except his once mentioning the *satisfaction*" [atonement], "any Arian or Socinian might have preached the same. With him I most fully agree. As I had not been present to hear the reasons why he had been appointed to preach on that subject, I said but little, only desired to have some things explained, which I found Mr. H. was ready to do. It passed approved. Then an attempt was made to give him a minute intimating that he was cleared from the charges brought against his orthodoxy by good old Mr. Campbell (Rev. James Campbell, of the Bluff church, N. Carolina) at last presbytery; but as Mr. Campbell had only given in his charges in writing, and these were not read because Mr. T——t was not present and Mr. C. being absent, they were opposed as being false, on which I spoke with some earnestness, which disoblged Mr. H. and Mr. L., neither of whom liked to see me there. It was agreed to give him a minute intimating that his sermon was approved, and that no further notice would be taken of any general surmises of his heterodoxy, and that Mr. C. should be written to, and if he did not appear to make his charge against Mr. T. good (both being present at next meeting of presbytery), or send some excuse for not attending for that purpose, that the affair should be dropped. Thus," says Mr. Simpson, perhaps very uncharitably, "was this notorious Arian and Socinian approved and allowed to sit among us, by his artful sermon and dissembling subscription, being supported by those who are of the same sentiments with him."

Mr. Simpson's journal is mostly written in shorthand, only the consonants being noted down. It was his practice especially to abbreviate proper names, giving only the consonants. Who the Rev. Mr. T——t was, so severely charged, we know not. There was a Rev. James Tate who came from Ireland to Wilmington about the year 1760, and for his support opened a classical school, the first one in the place. While residing in Wilmington, he was accustomed to take excursions for preaching through New Hanover and the adjoining counties in North Carolina. In the course of his visits he baptized the children of the Scotch and Irish families without inquiry into the Christian experience of the parents. He received a small fee for each baptism, either in money or in cotton yarn; and this appears to have been all his salary and all the remuneration for his journeyings and services.—(Foote, Sketches of North Carolina, p. 178.) Mr. Simpson was a great advocate for sound doctrine, quick to discover and to suspect error, and insisted much on warm, evangelical piety. The controversy in this



presbytery reminds us much of that between Moderatism and its opponents, and the "New and Old Lights," in Scotland in these and subsequent years.

"The next business," says Mr. Simpson, "was to examine the credentials of two gentlemen, both ordained, who offered themselves to be members. The first was Mr. Henderson, chaplain to the Royal Scots, stationed at present at St. Augustine, who has a call from Edisto, and I believe will accept of it when he receives letters from the governor there [St. Augustine], Colonel Grant, or from the general-in-chief. His testimonies from a presbytery and synod in Scotland were very full, and he was received very unanimously. He seems to be a young man of a very promising countenance, about thirty years of age or better, and in the after-business of the day appeared to be a very sensible and judicious person. The other gentleman was he who preached two Sabbaths at Pon Pon," [Mr. Simpson had before, in his journal, alluded to his suspicion that the presbytery intended to settle him there], "was at Beaufort last week, and a spectator at Wiltown on Sabbath. His credentials were very insufficient. A scrawl on a small bit of paper from one minister in Donegal presbytery to the northward, testifying that he had been two years at Edinburgh in Scotland, studying philosophy, and two years with the great Mr. or rather Dr. Moncrief, professor of divinity to the Anti-Burgher Seceders in Scotland, and afterwards with the subscriber (Proudfoot) to the northward; had joined the above presbytery; was licensed and ordained, but had no charge; brought no letters nor anything else that was genuine, nor any account of his coming out to the southward. Another bit of paper contained an ill-wrote, interlined scrawl, signed by one who called himself Presbytery Clerk, to the same purpose. When asked why he had no mission from the presbytery or synod, he had little to say. When asked why he brought no letters, he said he had some to gentlemen in Virginia, but did not think to come so far as here. When asked why he wanted to be admitted a member with us, he said he liked the country. Some objections were made by all present, except Mr. H., who was most strenuous for his being admitted fully. It was offered to be proved, that the synod to the northward had for some years past an act, that no preacher or minister should be sent to the southward without a mission from the synod, as many worthless young men had come along of their own accord, and done much mischief in the back parts [of the country]; some with forged missions,



others fled from censure. It was also offered to be proved, that the whole presbytery of Donegal was very lately dis-united from the synod, and in general looked upon to be very heterodox; but this also was dropped. I insisted most strenuously that he should not be received as a minister, but be admitted to preach within our bounds till he produced better credentials and we heard more of him. Mr. R[ichardson] testified that he was generally refused in the back country for want of credentials. I was once very near carrying it, only to permit him to preach and perform ministerial duties till we hear from the northward; but Mr. H., who was determined to have him in at all events to strengthen their party, said he had never seen me at presbytery before, and did not know whether or not I was to be esteemed a member; and that I had no right to judge there till that question was determined, which he intended to have agitated in the afternoon. This was thought exceedingly rude from him, and had the appearance of breeding bad blood; but I begged the brethren to be silent, and in the afternoon the question should be put, as it was a matter of indifference to me whether I was a member or not. The vote was then put, and all, even those who objected, voted to receive him as a full member, which surprised me much, and gave me great concern, as his practice in those parts where Mr. R. is conversant, has been very unbecoming, and at Pon Pon, the billiard-room and tavern were the only places he liked to frequent; and his whole behavior was very unbecoming a minister or a private Christian. I was also persuaded he will be no honor to the presbytery. But we are now on a trial of strength." * * * "We adjourned and went to dinner all together at Poinsett's, one of the first public-houses in town, where dinner was bespoke. We now made ten ministers in all. All the brethren prayed me not to resent Mr. H.'s conduct; and the moderate party, viz., the moderator, Messrs. Martin, Richardson, and Alison, entreated me not to desert them. I said little, but assured them I would own no fault, nor would I submit to any censure for my absence. They assured me none was intended. We were all very friendly and social at dinner, after which we went back to the meeting-house, and then the question was brought on by reading a minute of the last presbytery desiring the clerk, Mr. Latta, to write me to attend, or to give my reasons for not attending, or they would not any longer look upon me as a member of their body. I informed them I never received



any such letter. Mr. Latta owned he did not write me, as it was agreed the present moderator should write me in a very different strain, which I acknowledged to have received. Mr. H. denied his knowledge of that letter, and said he would not have agreed to have the presbytery beg my attendance. Mr. Latta owned that he consented to that letter, but it was not agreed upon in presbytery. The moderator owned that he wrote by the consent of the rest. Messrs. Martin and Alison owned the same. As I saw they were like to quarrel among themselves, I said I would cut the matter short by giving a general account of my reasons. I then mentioned the liberty I had from the presbytery, on my going to an Independent congregation, to attend or not as I saw proper; that I attended for some years, but could not see the use of it, as the presbytery had no authority over my congregation, and had, under their hands, given up their authority over me, though I reserved my seat in presbytery; that afterwards great sickness and numerous deaths for some years occurred in my congregation, which was well known through the whole province; that at last the sickness attacked and carried off my own family; that since, I had been busily employed in settling a new congregation [Salt Ketcher] and constantly preaching in three vicinages to the southward, the burden of which for several years lay wholly upon myself; that these things taken together, with the liberty I had, constituted my reasons for not attending; that I thought myself better employed than in doing so. Mr. H. wants to deny the liberty spoken of, because it did not appear on the minutes. I gave reasons why it was not there, and offered to prove it by bringing lay witnesses who were then present, the ministers being dead who constituted the presbytery, excepting Mr. Baxter, who for some years has not been looked upon as a member. Mr. H. argued that presbytery then did what they had no right to do. I answered, I did not come to defend that presbytery, who I knew did many things very wrong and arbitrary. They acknowledged my great activity and diligence in the ministry, and some of them said more of my great usefulness in the cause of religion than I choose to repeat, and expressed great satisfaction in seeing me there. Mr. H. was pleased to do the same and to pass some great compliments, but insisted that the authority of presbytery should be kept up, and that I should at least own that I had been negligent, and promise obedience for the time to come. It was answered by Mr. Henderson and others, that my coming there was an



acknowledgment of the authority of presbytery ; that I could not be required to acknowledge a fault, as my reasons were really sustained, and it was to be presumed I would attend more constantly. Upon which I got up and answered for myself, that if I had declined or denied the authority of presbytery, I would not have come at all ; as for owning myself negligent or in fault, I would not, as I was not conscious of any ; neither would I submit to any censure for what was past ; that I had promised obedience to the presbytery in the Lord, and was willing to stand to it ; that if they as a presbytery withdrew the liberty I formerly received, I would no longer plead that excuse, and that my future attendance was my intention if I saw it would be for edification. Upon which all parties declared their great satisfaction, and none more heartily than Mr. H. He stood up and made an apology for what he had said, adding that he had always been for leaving me entirely to myself, and allowing me to come or not as I thought proper, and applied to the brethren for the truth of what he said ; but added further, he was sure Mr. Martin had more cause to apologize than he, for he always thought Mr. Martin treated me with great severity in my absence. Mr. Martin stood up and owned it ; but said his high regard and friendship for me was well known ; that he thought my absence a great hurt to the presbytery ; that it alienated the whole southward from them, and that the greatest body of serious people, both in town and country, were affected by it, and looked shy upon the presbytery on that account ; and that what he said and did was not to drive me from, but bring me back to, the presbytery, which was now happily accomplished, and he looked upon it as a most happy circumstance, and that if I never had attended, he would not have consented to their excluding me, and that he thanked God for what he now saw. The honest moderator, too, repeatedly blessed God for it, and none of the old members were silent except Mr. T. The new member, Mr. Henderson, also expressed himself handsomely. In short, many more compliments were paid me on this occasion than I desire or would think it fit for me to express. Mr. Maltby and Mr. Martin could not contain themselves, but kept talking of it after we were gone to Mr. H.'s house, where we drank tea together.

“The next business was a petition from some people in a quarter of the Long Canes, where Mr. Miller, formerly deposed and excommunicated, lives, requesting his being restored to the ministry. Mr. R[ichardson] produced a writing against it,

but without any debate it was rejected. I was requested to give an account of his affairs, being the only member living where they happened. I declined it, and referred them to the books, which it was thought best not to read. Poor creature! he was present, though not seen. The people [of Long Canes] were encouraged to try for the gospel in a better way, and promises were made of assistance to be given them.

"The next thing was the reading of the Beaufort letter, which they were well pleased with, and with what had been done there, and appointed me to supply according to their request, and proceed in doing all the services among them I could. I also obtained the moderator to make them one visit, other supplies were appointed, and the whole was concluded by a most excellent prayer by the moderator. We then went to Mr. Hewat's and drank tea together, with a glass of wine, and parted in great harmony and friendship."

We thus have preserved to us in the diary of Mr. Simpson a very full and contemporaneous account of one of the sessions of the earliest presbytery of South Carolina, of which scarcely any other memorial is in existence. We see it in full operation, its jurisdiction extending, imperfectly perhaps, into the up-country of South Carolina and over a portion of North Carolina, performing its duties with a creditable measure of faithfulness, if not with the utmost harmony among its members. We are admitted in some measure into the social life of Charleston and the adjacent country, and cannot but regret that Mr. Simpson had not been more constant in his attendance upon its sessions, as in his copious and communicative diary we should in that case have possessed a complete history of the ecclesiastical state of the churches of the presbytery through the entire period of his ministry in this country.

Mr. Simpson, by his journal, appears to have been very sedulously employed in the duties of the ministry, not only within the bounds of his own congregation, but in adjacent neighborhoods. On the 2d of October he goes to Charleston to procure land-warrants. He remarks that "there were two hundred that day petitioning for land, a sure sign that the province is thriving." And he thus alludes to the premonitory symptoms of the war of the Revolution: "There was a great confusion in town occasioned by some merchants having imported goods and offering to sell them contrary to the very just and very necessary public resolutions to import only some coarse necessary articles from Great Britain until Parliament repeals



some very cruel and oppressive acts for taxing us contrary to all the principles of liberty and the constitution. Yet such is the avarice of some, that rather than deny themselves the usual profits of trade, they will expose all our posterity to slavery, even though they have signed and solemnly engaged to observe the public resolutions. The general committee at last prevailed with the delinquents to give up their goods to be stored, but not till the mob were just going to tar and feather them, and in that condition to cart them round the town, which has been with good success practised in some of the northward colonies."

The alternate encouragements and discouragements of a gospel minister, are mirrored on almost every page of this journal; the prevalence of wickedness at Jacksonborough gave him great pain. "I was grieved," he says, (Journal, April, 1770,) "to hear of the wickedness which prevailed at Jacksonborough, which is a place of good trade, being by all accounts the most profane place and the most notorious for wickedness in all the province. Great is the need of faithful ministers in this place, and very little is the prospect of usefulness. Wickedness of all sorts is at the greatest height I almost ever heard of. Every species of debauchery is gloried in and boasted of, and that in a place where religion prevailed much and by the posterity of many eminently godly ancestors. These things greatly discourage, grieve, and distress me, and make me tremble at the thoughts of coming among them as their minister." (He had received a call to Bethel, Pon Pon, within whose bounds Jacksonborough was.) Mr. Simpson's plain, faithful, frequent preaching, his constant visiting, praying with, comforting, and exhorting the dying and distressed, rendered him acceptable and beloved by the people of God; and although there were persons prejudiced against him who endeavored to detract from his influence, he was on the whole widely popular. His services were sought for by the neighboring churches. He still labored at the Salt Ketcher church (which he founded) a portion of his time. In addition to this he had an earnest call to settle at Pon Pon, very numerously signed. The people at Beaufort also asked that his services as a supply should be continued to them. His people at Indian Land (Stoney Creek) plead for his continuance among them, and presbytery yielded to their request that he should remain pastor of the church he had so long served. On Lord's-day, April 5th, 1772, after service, he gave an exhortation to the negroes, and gave away some Bibles



and hymn-books and other pious pieces, and a great many spelling-books among them, sent him by some gentleman in New York. "The eagerness and desire of these poor creatures for Christian knowledge," he remarks, "is both pleasant and amazing, as I have lately had occasion to talk with great numbers of them who came to my house for books. I have discovered some very striking instances of true piety and real religion among them, which before I knew not of. I have with great pleasure observed that Christian knowledge and the good effects of it spreads much among these poor slaves, who have great reason to bless God that they were ever brought into this land of captivity, where many of them are brought into the glorious liberty of the sons of God. The slavery of these poor creatures is in general not worse than the service of the laboring part of mankind over the whole world in the freest nations, and far from being so severe as was the state of the common people in Europe some centuries ago, and is still the condition of many European nations. Their service and labor is absolutely necessary for the improvement of this province, it being undeniably evident that white people cannot possibly labor and cultivate the lands in these lower parts of the country; and undoubtedly the bringing these people to this country is a most wise and merciful providence both for them and us and the European nations generally, when our rice, which can only be cultivated in such a climate and such low lands, is in the greatest demand, and is yearly more and more so, being the food and nourishment of thousands." In June, 1772, Mr. Simpson sailed from Charleston for Scotland with his two daughters, for whose education he was anxious to provide, taking two of his servants with him; took his leave of Indian Land (Stoney Creek) church on the 24th of May, 1772, in a farewell discourse from Col. iv. 18, delivered to a numerous congregation, deeply moved at parting with their pastor who had labored among them faithfully for seventeen years. On the 3d of June he sailed from Charleston for Scotland. His original intention was to have returned in about eighteen months to the scene of his labors in Carolina, and he made a strenuous effort to do so in June, 1774; but the war between the colonies and Great Britain soon interposed insurmountable obstacles. On the 3d of August, 1774, on examination of his American credentials, he was received a member of the Established Church of Scotland, and became minister of the new church or chapel at Port Glasgow, where his preaching was largely attended and remarkably blessed. On



the 16th of August, 1775, for example, he admitted to the communion "in the morning about one hundred and sixty-five, and more in the afternoon, being mostly young persons converted within the last twelve months." At the communion which followed, on Lord's-day, 27th, of which his journal gives a full description, seventeen tables were served. "About seven at night," he says, "I went down and served the last table. There were about eighteen hundred communicants." During all this time he was receiving pressing invitations from his people to return. His heart was with America in all its troubles, and his denunciations of the tyranny of the British government were most emphatic. The analogy between the war then waging and that in America under the Lincoln dynasty is most striking. Tuesday, October 10th, 1775, he received accounts from Carolina "of the most dreadful confusion and distress prevailing there, so that the ruin of that most flourishing province seems inevitable. The provincial congress, who meet from time to time to watch over the rights and liberties of the people, have intercepted letters from the ministers of state to their tools in that province, persuading them to stir up the Indians to fall upon the white people, to subdue them to the tyranny of government, and to stir up the negroes to a general insurrection for the same horrid purpose. This has exasperated the people there almost to madness. And as the king's fleets and troops were to support the Indians and negroes in this most villainous affair, the whole province is now in arms to oppose the king's troops, who were daily expected when these letters were wrote (August 19th.)" April 27th, 1776: "This day there has been a great concourse of people about this town and Greenock to see a large fleet of transports set off for America, aboard of which are three thousand Highlanders to be employed to subdue that country and forge chains for that brave people, which will undoubtedly revert upon ourselves, and destroy our liberty as well as theirs, if the tyrannical measures of government take place. But I hope God will order it otherwise. People in this poor unhappy land are so blinded to their own destruction that there is nothing to be heard but curses and abuses of the poor Americans, and vain boasts of what vengeance and destruction shall fall upon them by fire and sword, the absolute conquest and desolation of the provinces being determined on by the ministry. These things are very grievous and distressing to me, yet am obliged to hear them daily and hourly, and render it very difficult to determine what course



to steer, both in private conversation and public prayers, so as not to wound my own conscience nor to give offence to any." * * * "There have between thirty and forty thousand land forces sailed for America this spring, a great part of whom are Germans, besides many ships of war. Yet the Americans are making a brave, noble defence, and they have met with great losses, and have hitherto had great success. Great pains is also taken to divide them among themselves, and, though there are not wanting traitors and ministerial tools amongst them, yet there is a most amazing and surprising unanimity. The English and Irish are much averse to this horrid war. The base and degenerate part of the Scots are the principal tools employed to enslave the brave Americans, which forbodes awful things to this poor back-slidden land, of whom there are yet, blessed be God, many brave and free spirits who write nobly in defence of the American cause." His journal is full of these allusions to American affairs, and his prayers were earnest and frequent for the success of the colonies. On the 25th of April, 1778, he is "surprised to see such numbers of people on the beach and the town in a great commotion. On inquiry, learned that Capt. Crawford, of one of the king's cutters, had brought in account that yesterday morning, somewhere off the Loeh of Belfast, an American privateer had taken a small sloop of war named the Drake; that the captain, first lieutenant, and twenty-six men were killed; that it had happened so near this river, that Capt. Crawford being in some of the lochs, heard the firing, and that he went out, but the firing was over. We had received accounts yesterday that the same privateer, about the middle of the week, had gone to Lord Selkirk's house, near Kilcudbright, and plundered it of all the plate, but took nothing else. His lordship at London; that they had behaved with great politeness to Lady Selkirk, refusing her gold watch and jewels though offered them, and that on the same night of April the 23d they had landed two of their boats with a number of their men at Whitehaven, spiked up some of the cannon, and set fire to some ships there; but that one of their number deserting, gave the alarm, and that only two of the ships were much damaged, the rest were got out in time, and the crew made off to their ship. * * * Thus we are unhappily destroying one another, and all Europe is amazed at our folly and madness." The reference thus made is to the noted expedition of John Paul Jones in the *Ranger*, who alarmed the whole coast of Scotland, and returned to Brest with two hundred prisoners of war.



Meanwhile the CHURCH OF STONEY CREEK seems to have done what lay in their power to provide for their outward prosperity and spiritual wants. On the 8th of December, 1772, there is found on their minutes a new deed, which recites that Mr. Simpson had left; that the trustees had neglected the interests of the church and refused to account. This deed confirms the old one in some particulars, and amends it in some few. The terms of membership are extended to all Protestant residents in the parish residing within twenty miles of Stoney Creek who shall subscribe the deed and contribute two pounds current money per annum for three years, both unmarried women above twenty and men above twenty-one: provided that no vote should be valid which tended to alter the character of the church as an Independent dissenting church.* (These terms have recently been altered so as to give, in secular matters, a vote to all who contribute ten dollars per annum, with the same proviso.—MS. Sketch of the History of Stoney Creek Church, by Wm. F. Hutson.)

On the 8th of February, 1773, the treasurer's account shows that a Mr. Kirkpatrick began to preach for them on trial, for of that date is this entry: "To a light half joe, and a guinea given Mr. Kirkpatrick for the two first sermons preached upon trial, £19 19s." By various entries, such as cash paid him, negro-hire, house-rent, store-bills, &c., paid for him, it seems he remained until June, 1774. Among these entries occurs the following: "To cash p^d Jacob Vanbibber for a gal. of wine had for funeral of Mr. Kirkpatrick's child."—(MS. Sketch.) In Mr. Simpson's Diary, Saturday, June 5th, he says, "Last night received a letter from Dr. Cuthbert of Carolina, informing me of the sale of Indian Land parsonage-negroes, and of the parsonage-house and lands, where I enjoyed so many comforts and met with so many trials: and that the whole funds, now turned into money at interest, were about £7000 currency, or £1000 sterling; whereas, when Dr. Cuthbert and I took the care of them when I first settled among them, they were worth

* The deed of 1772 is signed by Wm. Maine, Charles Browne, Thomas Hutson, Wm. Ferguson, sen^r, Chas. Palmer, Wm. Lambright, Ulysses McPherson, Joseph Brailsford, Thomas Cater, John Fenwick, Jacob Vanbibber, Jas. Patterson, Patrick Bower, Jno. McDougall, Stephen Bull, John Perkins, Josh. McPherson, Alex. Fitzgerald, Seth John Cuthbert, David Toomer, Rachael McPherson, Jean Metril, Martha Shaw, John McTeer, John Vanden, James Miles, George Threadcroft, William Starling, Stephen Bull, jr, Jno. Keating, Esther Prescott, Jno. Prioleau, Jno. Frero, Thomas De Saussure, Henry De Saussure, John Simmons, John McPherson, and Aaron Gillet—being 39 in number.

little or nothing at all. And that in February last they had a hearing of one Mr. Kirkpatrick from Ireland, a Presbyterian minister, who came in with some Irish emigrants; and being in want of a place, it was thought he would settle there, tho' none of the old standards were for it. This account of Indian Land gave me great satisfaction in every particular, except," etc.

The exception is, that he feared that the control of the congregation was falling into hands less favorable to vital godliness. Mr. Kirkpatrick occupied the pulpit from February, 1773, to June, 1774. June 7th, 1774, there was paid by the treasurer to Mr. Jos. Cooke, for two sermons, £20 7s.; Dec. 24th, 1774, to Mr. James Edmonds, for two sermons, £10. Some time in the year 1774 Mr. James Gourlay came into the parish, and probably preached a few times on trial, but the first formal mention of him is an entry in the minute-book of the trustees: "Jan. 1, 1775, Mr. James Gourlay preached for the first time as the regular minister of the church."—(MS. Sketch.) The Rev. James Gourlay was sometime minister of the parish of Tullicoultry, in the county of Clackmannan, Scotland. He had also been tutor in the family of Lord Cathcart, his majesty's commissioner to the General Assembly of the Church of Scotland. He came to America, bearing letters of recommendation from Hugh Williamson of Edinburgh to Dr. Francis Alison of Philadelphia, and from Dr. Ewing to Rev. Joseph Montgomery of Delaware, bearing high testimony to his excellent character and his ability as a preacher. These recommendations were supported by the high testimony of Lord Cathcart. Mr. Gourlay was received by the presbytery of New Brunswick from the presbytery of Stirling in 1774-5. The presbytery was required to present to the synod of New York and Philadelphia the certificate on which they received him.—(Minutes, pp. 462-3.)

Mr. Simpson was consulted by the friends of Mr. Gourlay about his going to America, and something may have been said in this consultation which directed the attention of Mr. Gourlay to the church of Stoney Creek. He was about forty-two years of age when he became pastor of this church, and remained in this relation for twenty-eight years.

CHAPTER III.

OF the other Presbyterian churches of the Low Country we must have much less to say, the materials being so exceedingly scanty. Even the little we have has been gleaned chiefly

from the voluminous journal of Mr. Simpson, who was pastor of an Independent church.

Of the FRENCH PROTESTANT CHURCH in CHARLESTON, we only know from his church register that Barthelemy Henri Himeli remained its pastor down to 1773, when he returned to his own country on a visit, which continued to November, 1785. His last entry is on the 24th of May, when he married Jean Robertson to Anne McGra. There are three entries by Pierre Levrier, pasteur de l'église François, of the 19th of January, 1775; the 20th of August, 1776; and the 2d of August, 1778. A list, since furnished by Daniel Ravenel, Esq., gives his pastorate as extending from 1774 to 1785.

Mr. Ravenel is of the opinion, "from proceedings in the lost minutes, that he was never the pastor of this church, but had served it temporarily, and perhaps at different periods when the church was vacant. I remember," says he, "when a boy, having seen him very aged and infirm, with thin flowing hair perfectly white. He had long been a teacher of French in Charleston. The proceeding to which I have referred arose out of an inquiry connected with his need of assistance. For a considerable time he received from the church four dollars per week, and an order on the minutes directed that 'half-a-dozen of the best old Madeira wine should be sent him occasionally.'"

The Presbyterian Church on EDISTO ISLAND was served by Rev. Thomas Henderson (Ramsay, vol. ii., Appendix, p. 559), of whom some account was given in the diary we have quoted on p. 378. It is there said that he came out to this country as chaplain to the Royal Scots, then stationed at St. Augustine, that his testimonials from Scotland were ample, and that he was at this time about thirty years of age. The first impression he made on Mr. Simpson was very favorable. He succeeded Rev. John McLeod, who came out also, as we have seen, as chaplain to a Highland regiment. We do not know how long Mr. Henderson continued in connection with this church. Early in 1775 he was dwelling in Rev. Mr. Simpson's house, and ministering as a lately ordained minister to the Salt Ketcher church.—(Journal, Feb. 23d, 1775.) Whether he continued still to serve the congregation on Edisto we have no means of ascertaining. The probability is that his connection with Edisto terminated soon after this, unless he served a plurality of churches, for he ministered to Wilton church in 1776, 1777, and 1780.

JAMES ISLAND.—In May, 1770, Mr. Simpson speaks of Mr.

Hugh Alison as pastor of the Presbyterian church on James Island. "Hugh Alison can come to town in three quarters of an hour from his own house." He again alludes to him when he preached in "the White or New England Meeting" in Charleston; he says, "took tea at Daniel Legare's, where was a considerable company present, and among others, Rev. Mr. Hugh Alison the Presbyterian minister of James Island was there. He dispatched service at his own meeting-house early, and came over time enough for this afternoon's sermon. Had some conversation with him about presbytery."

Of the subsequent history of Mr. Alison and of the Presbyterian church on James Island we have but little knowledge. He left the island, it is said, on the advent of the British, and resided with his family in Charleston, where he died.

Fort Johnson, about three miles from Charleston and on the most northern extremity of the island, was taken possession of by the revolutionary committee on the 15th of September, 1775, and in the course of that year an additional battery was erected. It was on this fort that the blue flag with a silver crescent in the corner, devised by Moultrie, was unfurled. The British, under Prevost, took possession of the island after his unsuccessful expedition against the city of Charleston, in May, 1779, but soon after abandoned it. All their churches must have been much broken up and interrupted during the war of the Revolution.

Presbyterian Church on JOHN'S ISLAND.—Of this church Rev. James Latta was pastor, and attended the presbytery of South Carolina from that church in May, 1770. Mr. Simpson blaming the irregularity with which members convene at presbytery, says, "Mr. Latta on John's Island can be in town in four hours from his house." Mr. Latta was at that time clerk of presbytery. He sided with Mr. (afterwards Dr.) Hewat generally, in opposition to Mr. Simpson, and those who sympathized with him.

Towards the latter part of the period of which we now write, John's Island was involved in the troubles of the war of the Revolution. The following extract from a MS. history of the Legare family by Mrs. Flud, one of the descendants of the emigrant Solomon Legare, shows what these troubles were, and mentions some interesting incidents in the life of Thomas Legare, an influential and pious member of the Independent church in Charleston, and a worshipper and supporter of the Presbyterian congregation on the island.

"He was a zealous patriot and good soldier during the revolution. His son

James served also at a very early age as an officer. His family suffered greatly from the depredations of the British soldiery, but were all preserved by the remarkable providence of God.* Soon after the commencement of hostilities he was ordered with a party of gentlemen, his neighbors, on John's Island, to Chaplin's Point, on Kiawaw river, near Stono Inlet, as a look-out guard on that portion of the coast. Thither their families assembled to spend a day with them at the encampment. Mrs. Legare refused to accompany them, as it was no time, in her view, for merry-making, when their country was in so great distress. After reaching the place and depositing the viands they had brought with them, they desisted in the distance, as they supposed, their husbands returning from a reconnoitering excursion in a boat, with another in pursuit which they took to belong to the British. This occasioned an immediate stampede of the ladies, who left all the provisions behind them and fled in the greatest trepidation. It proved, however, that the first boat was manned with negroes, and the hindermost boat containing the gentlemen, were pursuing them for mere amusement. Soon after this the British troops actually landed on Simmons' Island, which is separated from John's Island by a small creek, and the gentlemen, in great alarm, removed their families to Charleston. On this occasion, the silver and other valuables were buried by Mrs. Humphreys, the overseer's wife, and two negroes, and remained in concealment till peace was declared, and though one of the negroes afterwards joined the British the treasure never was betrayed. His trunk of papers, which was left on the piazza of Mr. John Freer, was kept safely for him, he having taken British protection. Mr. Legare returned for the papers, but hearing from a negro that the British were already on the island and were at the Presbyterian meeting-house, he went no farther. He asked the black man to take a note for him to Mr. Freer. 'No, sir,' said he, 'for the English will take it from me; but they cannot make me talk unless I choose: so if you tell me what you want I will go and tell Mr. Freer.' To this wise proposition Mr. Legare gladly assented. The negro was faithful and the papers were safely kept till the close of the war. The British took possession of Mr. Legare's horses which were tied at the ferry.

"The families afterwards returned, and were quiet for a season; but when General Prevost took possession of Wappoo Cut and James Island, in 1779,

* Thomas Legare, second son of Solomon Legare, and Mary Stock, at seven years of age, was brought under conviction of sin, and became pious at fifteen. He married Eliza Basnett, daughter of Mr. John Basnett, sent out by George III. as king's councillor in chancery. Miss Basnett was brought up in worldliness. Yet on her marriage she promised to conform to his religious opinions and customs. She became deeply convicted of sin under Whitefield's preaching, and continued in deep spiritual despondency till she obtained peace under a sermon of Dr. Percy's on Rev. ii. 17, "I will give you a white stone," etc. Mr. Legare was a sincere Christian but a desponding one. Mr. Whitefield on one occasion tried for hours to convince him it was his duty to make a profession of religion, but without success. At last he started up exclaiming, "Well, well, my friend, if you *will be damned*, then go on fighting and striving to the end, and hell will be all the cooler for it at the last." This speech had an electrical effect upon Mr. Legare's mind, for he instantly perceived that his very struggles against sin was evidence of his being in a gracious state. Mr. Legare, notwithstanding his fear of making a profession of religion without possessing it, was very faithful as a Christian in reproving the profane and maintaining the honor of religion. He was instrumental in the conversion of Bernard Elliott, brother-in-law of Dr. Percy, from his deistical opinions, as Mr. Elliott gratefully owned to him on his dying bed.

their troubles commenced. A company of militia, composed chiefly of the inhabitants of John's and the neighboring islands, commanded by Capt. Benjamin Matthews, and a company of Port Royal militia, led by Capt. Robert Barnwell, were stationed at Raven's settlement, now [in 1855] owned by Mr. Burden. A little north of them, on James Island, was the British encampment. Capt. Matthews marched his men down to the bank of the Stono, parading them in view of the enemy. Mr. Legare remonstrated with Capt. M., who resented the interference.

"Mr. Legare addressed Capt. M. after the parade was over, telling him 'tomorrow would prove whether he had acted wisely or not. The British on James Island have, with the aid of their glasses, counted every man you have. They will cross the river to-night, surprise your sentinels, and take you all prisoners of war. Now, as I have no wish to fall so ingloriously into their hands, I request you to send me to join the guards at Chaplin's Point.' After laughing at Mr. Legare's unnecessary fears, he acceded to the proposition. His son, Lieut. James Legare, who became a commissioned officer at the early age of sixteen, remained with Capt. M., and the whole party were surprised and taken, as Mr. L. predicted.

"Thomas Fenwick, not known then to be a Tory, visited the party at Raven's settlement, supped with them, and elicited many particulars from them. After he left, the officers placed two sentinels on guard and retired to rest. About midnight, one party of the British crossed in boats, another came by the way of Fenwick's, and advanced by land under his guidance. When the British appeared at the door of the apartment in which Capt. Barnwell and a number of his men were, and demanded their surrender, Capt. B. called out to know what quarter they were to have. 'No quarter to rebels,' was the reply. 'Then, men, defend yourselves to the last—Charge!' exclaimed Capt. B. In an instant the click of every gun was heard as it was cocked and presented in the faces of the enemy, who immediately fell back. Presently a sergeant of the British put his head into the door, exclaiming, 'Surrender yourselves prisoners of war, and you shall have honorable quarters.' 'What grade do you hold?' asked Barnwell; 'and what authority have you for the promise, if we accept the terms?' 'I am but a sergeant in command, but my word is as good as any officer's in his majesty's service.' On this assurance Capt. B. and his men surrendered their arms, but the British soldiers commenced an attack upon them with their bayonets, wounding them cruelly, especially Barnwell and Barns, who were each pierced by seventeen bayonet wounds.

"After the surprise John's Island was left to the mercy of the British army. The prisoners were taken to the British camp, and the rest of the men paroled on their plantations, which they were not to leave, on pain of death. The king's officers billeted themselves on families which they found most agreeable, generally selecting those where they found pleasant or pretty young ladies. Mr. Legare's house was often plundered; but the room of his old aunt Ellis, who was in the habit of going to prayer for divine protection whenever the alarm of their approach was given, though her room was on the first floor and had many valuables stored away in it, it was never invaded. * *

"Mr. Legare, learning that misrepresentations were made to Governor Rutledge unfavorable to him, left the island in the night at the peril of his life, went to Charleston to have an interview with the governor, and returned before day. On his way home he encountered the British guards, but was wonderfully delivered."—(MS. Hist. of the Legare Family, by Mrs. Flud.)

The last pastor whose name we have met with as connected with the John's Island church during this period was the Rev. James Latta.

WILTON CHURCH.—On page 319 we have made mention of a call extended by this church through the old presbytery of South Carolina to Rev. John Maltby, dated at Charleston, May 17th, 1769. This is probably the time and place of the meeting of presbytery authorizing this call. From Mr. Simpson's journal of Monday, January 1st, 1770, we learn that Mr. Maltby had been installed over this church about the middle of December, 1769. He has spoken of him as early as October 15th, 1769. He was reported in 1770 as having been dismissed from the presbytery of New York to join the presbytery of South Carolina. Rev. John Maltby was the son of Capt. William Maltby, of New Haven, Connecticut. His mother was a sister of James Davenport, and daughter of Rev. John Davenport of Stamford, Connecticut, and a descendant of Rev. Abraham Pierson, first minister of Newark. Being early left a widow, she married in 1735 the Rev. Eleazer Wheelock of Lebanon, Connecticut, the founder of Moore's Indian Charity School and of Dartmouth College. Mr. Maltby was graduated at Yale in 1747, and was a tutor in Nassau Hall from 1749 to 1752. He probably studied divinity with President Burr. From MS. letters of Mr. Maltby to Rev. Josiah Smith of Charleston, now in our possession, we learn that he was ordained by the presbytery of New York at Elizabeth Town, April 9th, 1751, and that the sermon was preached by Caleb Smith, the charge given by Mr. Pierson, and the right-hand of fellowship by Aaron Burr. These letters are written from Bermuda, where Mr. Smith had been pastor before him. We are informed by Webster (*Hist. of the Presbyterian Church*, p. 676) that application being made by the people of Bermuda to Ebenezer Pemberton of Boston for a minister, he applied to Bellamy and Wheelock to recommend a suitable person, and that he was in this way introduced to their notice. He married in the Island of Bermuda, Susannah, the daughter of Capt. John Darrell.—(Letter to Rev. Josiah Smith, November 6th, 1762.) Mr. Simpson speaks of her as a very amiable woman, exceedingly engaging in her whole appearance and carriage. She died probably of climate fever in August, 1770, less than a year after the settlement of Mr. Maltby at Wilton, aged thirty-one years. Their daughter, born in Bermuda, July 9th, 1769, died July 17th, 1770, as their headstones, still standing at "the Burnt Church," declare. He was moderator of the presbytery of South Carolina at its sessions in Charleston, May, 1770. Mr. Simpson, April 21st, 1771, speaks of Mr. Maltby's own health as having been much impaired.

"He looks as if he would not live long in this world," and on November 4th he "is informed of his death in New England, his native land, whither he had gone for his health, and of the death of the Rev. Mr. Thomas, in the city of New York, both very gracious men and worthy ministers of Christ." On leaving Wiltown for his health, he went to his step-father's, Eleazer Wheelock, D. D., president of Dartmouth College, Hanover, New Hampshire, where he died. His tombstone, the earliest in the cemetery at Dartmouth, bears the following inscription :

"Here rests the body of y^e Rev'd JOHN MALTBY, born at New Haven in Connecticut, August y^e 3rd, A. D. 1727. Graduated at Yale College A. D. 1747. Minister to a Presbyterian Church at Bermuda and then at Wilton, South Carolina. A strenuous assertor of the doctrines of Grace, convinced of original Guilt, and confiding in y^e Sole Righteousness of Christ, Justifier of Lost Man before God. In preaching zealous and pathetic, in his devotions fervent, his sermons judicious, correct and instructive, his stile manly and solemn, of manners gentle, polite, and humane, of strong mental endowments, embellished with Sacred and Polite Literature. In his friendship cordial, sincere, and trusty. Detesting Craft, Dissimulation, and Fraud, he dy'd September 30, A. D. 1771, ætat. 45."

Mr. Maltby was succeeded by Rev. John Martin, of the church of Wappetaw. The first notice of Mr. Martin in the papers of Wilton church is in 1773, when he is incidentally mentioned as resident minister. He became pastor of that church early in 1772. Mr. Simpson, May 28th, 1772, speaks of proceeding "towards Wiltown," "and afterwards to the Rev. Mr. Martin's, lately removed here with his fine family." In one of the papers of the Wilton church it is stated Mr. Martin died in June, 1774.* He left a son, Mr. Hawkins Martin, who hired the parsonage for one year. He was succeeded in 1775 by Oliver Reese, a licentiate of the presbytery of New Brunswick.—(Minutes, Synod of New York and Philada., p. 451.) Among the church papers are the minutes of a meeting of either the presbytery of South Carolina or a committee ap-

* "Death of the Rev. John Martin, A. M., minister at Wiltown.—He was an animated evangelical preacher. His abilities, natural and acquired, were very great, and all devoted to the service of God and his country. What he preached in the pulpit his life preached out of it; the tenor of his behavior being, as it were, a practical comment on that pure religion he warmly recommended to others. In his life there was not a good action scattered here and there, but, like the Milky Way, it was thick set with the genuine fruits of sincere piety and active benevolence. The doctrines of grace he firmly believed and invariably preached, and on them rested his soul's salvation. He welcomed death with such a heaven-born tranquillity as would have extorted a wish from the sons of vice and folly that they might die the death of the righteous, and their last end be like his."—(South Car. Gaz., July 4th, 1774.)

pointed by them, or most probably a council after the congregational order, to ordain him to the ministry and install him as pastor of the church. They bear date Pon Pon, 27th March, 1775. The ministers present were Rev. James Edmonds, Rev. J. J. Zubly, D.D., and Rev. William Tennent. They met at the house of Abram Haynes. Mr. Edmonds was the moderator. The examination of Mr. Reese having been sustained, they ordained him to the ministry and installed him as pastor of the church. He seems to have commenced his ministry under happy auspices. Among the accounts of the church is a bill of one Christian Mote against the trustees for a dinner furnished for "50 persons and 15 boys" (!), (amounting to £77), "at the ordination of the Rev. Oliver Reese." There is also a bill against "*the estate of Rev. Oliver Reese,*" of a tailor named Long, for "two suits of cloaths," at a cost of £20. These items give us a glimpse of the proceedings at the ordination of Mr. Reese. It is probable that he was a young man of promise. The congregation seem to have rejoiced at securing him as their pastor in these troublous times. But his connection with them and his work on earth were alike brief. He was soon summoned to his account. He died either in the same year or the succeeding, as mention is made of Rev. Thomas Henderson as ministering to the church in 1776.—(MS. Notes on Wilton Church, by J. L. Girardeau.) Of the introduction of Mr. Henderson to the presbytery of South Carolina we have spoken p. 379. In 1777 and 1780 he is mentioned as pastor of this church. Previous to his ministry it had lost three ministers by death in the short space of five years.

BEAUFORT.—The Presbyterian flock in this place had had the occasional services of Rev. Archibald Simpson down to the time of his return to Scotland in 1772. In his journal he speaks of visiting Beaufort March 19th, 1770, and having conversation with Dr. Cuthbert about erecting a new meeting-house in that place. It was proposed to make collections for it, "to get a congregation settled, and a dissenting minister fixed between this and the island of St. Helena. He stayed with Mr. Daniel de Saussure, who was the eldest son of Henry de Saussure of Lausanne, in France, who emigrated to Carolina in 1731 and settled near Coosawhatchie, where he lived and died and where his monument is still found. Daniel de Saussure was born at Pocotaligo, and removed to the town of Beaufort in 1767, where he conducted the largest commercial establishment in the province out of Charleston.

"Daniel de Saussure took an early and active part in the revolutionary struggle, and when the troubles broke out, was elected member of the Provincial Congress of South Carolina, from Beaufort, which he continued to represent until his removal to Charleston in 1779. In 1775, when the question of declaring independence was anxiously discussed, he was sent, in conjunction with Mr. Powell, to Georgia, to stimulate the energies of that people and confer with them as to the plan and means of resistance. When our relations with England were broken off, he was the first in South Carolina to open a trade with France. Early in 1777 he sailed in his own brig, with a cargo of rice and indigo, to Nantes, where he established a commercial correspondence, long afterwards kept up, and brought back a large and valuable cargo to Charleston. While in France he determined to visit the land of his fathers, and passed into Switzerland. Here he found numerous relations who received him with great cordiality and kindness. The authorities at Lausanne presented him with the medal of the Canton (still preserved in the family), to which every head of a family in the Canton was entitled. At their request he recorded the names of his children in the town books at Lausanne, which gave them the right of citizenship. Visiting Geneva, he became acquainted with his distinguished relative, Professor de Saussure, with whom he continued to correspond for years. He was a resident of Beaufort when the British, in December, 1778, advanced with a formidable armament to the attack of Savannah. A transport laden with troops and horses grounded on the shoals near St. Helena. Mr. de Saussure, at that time commanding a volunteer company in Beaufort, proceeded with a part of this company in a barge to reconnoitre the vessel. Finding her to belong to the enemy, they boarded her and brought her into Beaufort, with the troops and two British captains as prisoners of war.

"The founder of the De Saussure family was Antoine de Saussure, who lived in the sixteenth century in Lorraine. The family name is derived from the borough of Saussure, formerly in their possession. The father of Antoine was Mongin de Saussure, lord of Dommartin and Monteuil, Counsellor of State and Grand Falconer under the Duke of Lorraine. Anthony de Saussure embraced the reformed religion and abandoned Lorraine in 1551. He was one of the chief instruments in the establishment of Protestantism in Metz, Strasburgh, and Neufchâtel, where he successively resided. He lived for some time in Geneva, where he was on terms of intimacy with Calvin. Jean Louis de Saussure performed gallant service in 1712 in the battles of Bremgarten and Wilmergen, and the States of Berne erected his estate into a barony and conferred on him the title of '*noble and generous*.'

"The descendants of Henry de Saussure, the emigrant, in 1841 were one hundred and twenty-nine in number, all but ten residents of South Carolina. His third son, Louis, received a mortal wound at the siege of Savannah. His fourth son was killed in one of the skirmishes which preceded the capture of Cornwallis. His eldest son was the Daniel de Saussure, of whom we now speak, who bore arms at the siege of Charleston, was kept in close confinement in St. Augustine till the exchange of prisoners in 1781; was sent to Philadelphia, where he received an appointment in the bank of Robert Morris. He was afterwards president of the bank of the United States, in Charleston, till his death; was a member of the legislature from 1783 till 1791; was president of the Senate at its first session in Columbia, and died in July, 1798. His eldest child and only son was Henry William de Saussure, the distinguished chancellor, who was born at Pocotaligo, August 16th, 1763, and died on the 26th of March, 1839."—(Judge Harper's Memoir of Hon. Henry William de Saussure, Charleston, 1841.)

The Presbyterian church being out of repair, the use of the

Episcopal church was requested for Mr. Simpson to preach in on Lord's-day, April the 8th, but it was refused. April 8th, being Lord's-day, he preached to a large and interested audience, and says the effort to build a new church seems to prosper. He afterwards hears that the devil is stirring up great opposition to our designs at Beaufort. At the communion at his own church, which he characterizes as "a great day of the Lord," he says, "the Beaufort people were there;" and that he "received a letter from Dr. Cuthbert and Mr. Bowman acquainting presbytery of their doing." "With this letter the presbytery was well pleased, and appointed me to supply according to their requests, and to proceed in doing among them all the services I could. I also obtained the moderator (Mr. Maltby) to make them a visit, and other supplies were appointed." On his way home he obtained a subscription of £70 currency from Mr. Hutson, "a young man about twenty or twenty-four years old, eldest son of the minister, who lives partly in Charleston and partly at his plantation, about six miles from his own residence," and whom he describes as wealthy. There are repeated notices of his preaching at Beaufort. April 14th, 1771, he says, "as the church minister is gone to Charleston, had a large auditory." At this visit he "married a young couple, Robert Oar [Orr], a grandson of the Rev. William Oar [Orr], a Presbyterian minister who, many years ago, lived and preached for many years on this island, a worthy man, a good scholar, but of no very great preaching gifts; and Susan Dix, a descendant also of the Oar family, and a half cousin to the young man." "Mr. Bowman had the subscription for building the meeting-house and obtained some names to it." He understands there will be a letter to the presbytery from Port Royal requesting a continuance of his services. He preaches at Beaufort and interests himself in obtaining subscriptions for the new meeting-house down to his sailing for Scotland. From entries in his journal after he reaches Scotland it appears that they were anxious for his return and that his heart longed to be with them and his dear people of "Indian Land."

THE FIRST PRESBYTERIAN CHURCH, CHARLESTON.—From the preceding pages it will be seen that this was regarded as the central church of the Presbyterian order, and was the place where the meetings of presbytery were usually held. From 1770 to some time in 1776, the Rev. Dr. Hewat continued to be its pastor. In the year last named he returned to Europe, but the exact day on which he sailed has not been ascertained.

There is evidence on record that he presided at the meeting of the session on the 22d of November, 1773, and again on the 23d of May, 1774. On the 9th of May, 1775, it is recorded that the Rev. James Latta was married to Sarah Wilson by virtue of a license from his Honor the Lieutenant-governor (then the Hon. William Bull) directed to Rev. Alexander Hewat. On the 9th of May, 1775, he was therefore still in Charleston. It is highly probable he remained till some time in 1776; for, in vol. ii., p. 299, of his History, he states that the capital of the South Carolina Society in that year "had arisen to a sum not less than £68,787 10s. 3d.;" and it is by no means probable that he would have obtained this minute information after he left the country. A tradition exists that he was intimate in the family of Governor Bull, and was essentially assisted by him in obtaining the materials for his History. This History appeared in London in 1779. The near approach of the war between the colonies and the mother country is believed to have been the reason which induced him to leave Carolina. His attachment to those who had been his flock here continued, and was cordially reciprocated by them. When in 1792 the congregation sent to Scotland for a pastor, Dr. Hewat was associated with Rev. Drs. Robertson and Blair in the commission. His absence from Edinburgh alone prevented him from joining in its execution. From this time till the 28th of September, 1820, we have little information of Dr. Hewat on which we can rely, except what may be gleaned from his sermons, in two volumes, published in London in 1803-1805. He was married to a widow lady of Carolina (Mrs. Barksdale), who had visited Europe for the benefit of the health of two of her children. He continued to correspond with some of his former friends in Charleston. It is believed he had a pastoral charge near London, and spent the latter part of his life in or near that city. On the 28th of September, 1820, he addressed a letter to George Edwards of Charleston, South Carolina, from the Carolina Coffee-house, Birchen-lane, Cornhill—a resort formerly well known to all gentlemen of Carolina who visited London. He is believed to have died in 1828 or early in 1829. He remembered the people of his church in Charleston in his will, and left them a legacy of £50 sterling, which was received by the treasurer of the church October 4th, 1829. The History of Dr. Hewat is brought down to the period of the Revolution, the initial scenes of which it briefly describes, is written in a pleasing style, but exhibits towards its close the spirit of the Royalist. His

sermons are chiefly on duties rather than doctrines; but in the few doctrinal discourses we discover no proclivity towards those doctrinal errors (save perhaps in a single passage, and this of a doubtful character) of which Mr. Simpson seems to have suspected him. The notices we have before given of the meetings of presbytery show how considerable was his influence over his co-presbyters. We have not ascertained by whom the Presbyterian church in Charleston was supplied during the last four years of this decade. In the confusion of the times there was probably much irregularity in this as in other churches as to the ordinances of the gospel and the worship of God's house.—(Hon. Mitchell King, in Sprague's *Annals*, vol. iii., p. 250.)

THE PRESBYTERIAN CHURCH OF CAINHOY was in existence in 1778. It is called in the *Statutes at Large*, vol. viii., p. 119, "The Presbyterian Church of Caintroy in St. Thomas's parish." The charter bears date the 9th day of October, 1778.

BETHEL, PON PON, was without a pastor in 1770, and on Lord's-day, April 15th, in this year, Mr. Simpson records his concern at hearing that presbytery designed to settle over that church a minister who it was thought would not be acceptable to the most serious part of the people. He was himself called to this pastorate, and in April, 1771, he says, "Mr. L[ambert] of Pon Pon brought up the call with him, signed by more than fifty people, and more to sign it, which is a very great number in the lower part of this province, and especially in a place where the dissenting interest was quite gone." He subsequently says the Pon Pon call is signed by more than seventy persons. It miscarried at presbytery, and Mr. Simpson was continued at Indian Land (Stoney Creek). Rev. James Gourlay appears to have divided his labors between this church and Stoney Creek through the remainder of this decennium. This church was incorporated under the new constitution of South Carolina in 1778.

THE SALTKETCHER CHURCH.—From the journal of its founder, June 20th, 1770, we learn that £900 were subscribed towards enlarging the church edifice; that at the sacrament of the Lord's supper, July 22d, there were eighty or eighty-one communicants; that on May 7th, 1771, one-half of the salary due him for the first four years was yet unpaid; that on the 6th of April, 1772, before he leaves for Scotland, he deposits a paper with the trustees, promising that if he did not return

before the following January he would leave his dwelling-house, books, and every necessary his plantation affords, for the use of the minister while he continues to serve both churches, Saltketcher and Indian Land (Stoney Creek). This he does to encourage his settlement. In closing his accounts with Saltketcher, May 12th, he relinquishes £200 out of the two last years' salary for the benefit of the congregation, and several hundred pounds of the salary of preceding years. He continues interested for his former charge while absent in Scotland, and writes urging upon Saltketcher and Beaufort to look no longer for him, but avail themselves of the services of some of those Irish ministers lately arrived in the province, with some thousand families from the north of Ireland who are so scattered about. In June, 1773, Mr. Henderson was occupying his house and preaching to the people of Saltketcher. He speaks of him in February, 1775, as lately ordained. Yet the people both of Indian Land and Saltketcher write earnestly desiring his return. Mr. Henderson seems to have commenced his ministry at Wilton in 1776. Whether he still visited Saltketcher and preached there occasionally we know not.

WILLIAMSBURG CHURCH.—As we have seen, p. 325, Rev. David McKey or McKee, of the presbytery of Bangor, in Ireland, was settled over this church by the old presbytery of South Carolina, in February, 1769. He did not continue long in this relation, but was succeeded by Rev. Thomas Kennedy in 1772. The date of his arrival in the colony is fixed with tolerable accuracy by the contemporary journal of Mr. Simpson. He was in Charleston during the week preceding the 25th of May, 1772, and says—"Heard a sermon (preparatory to Sacrament) at the Scots meeting, by a gentleman that came in about four weeks ago from Ireland for Williamsburg. Mr. Kennedy preached from Mic. v. 2. He spoke very low, and seems an easy, polite preacher." "Of Mr. Kennedy," says Mr. Wallace, "we know but little, except that he was a man of God, and faithful in his covenant work." Under his ministry the church prospered in a remarkable degree, both by additions from abroad and by genuine conversions. His labors are thought to have closed about the commencement of the Revolutionary war. The same conflicting statements are made respecting him as respecting his predecessor: one, that he went to Ireland to bring his mother to America, and the war broke out before his return; the other, that he closed his mortal career

here, and his dust sleeps beside that of Alison and Ray.* His register of marriages extends to March 20th, 1774, perhaps to May 31st, 1775.

About the year 1770 there were large additions made to the church and the village of Kingstree by immigrations from Ireland. Poverty pressed heavily upon the lower classes of farmers, and many were goaded almost to desperation by the hardships of unequal laws, or by the oppressions of landlords. Thousands of them sought a home on this side the Atlantic, and a few years afterwards appeared in arms against the mother country, as assertors of the independence of the American Republic. It has been computed that in 1773 and the five preceding years, the north of Ireland was drained of one-fourth of its trading cash, and of the like proportion of manufacturing people. Some of the members of the synod of Ulster, where lax theological sentiments prevailed, joined the stream of emigration, and several ministers of the secession were shut up to the same alternative.—(Reid's History of the Presbyterian Church in Ireland, vol. iii., p. 449.) Dr. Wither-
spoon thinks that the emigrants to Williamsburg at this period had far less of piety and devotion than those who preceded them.

It became necessary now to enlarge the house of worship, which was done by taking out the side opposite the pulpit, and adding to the building about one-half its original dimensions. The increased accommodations were not unblessed to those who sat under the ministry of the man of God; and many of those who made no profession and no pretensions to piety in their native land, became the hopeful subjects of saving grace.

* Wallace, p. 31. We have three letters of Rev. Thomas Kennedy to his friend Rev. Robert McClintock, to the care of Thomas Aston of Charleston, dated Knockmagoney, April 27th, 1785; Holywood, February 26th, 1786, and September 9th, 1786. In the first of these he speaks of McWhir (afterwards Dr. McWhir of Georgia), the two McKees, and Hidelson, as having gone to the northward, and Johnson of Comber as having sailed for Baltimore, of the death of his mother, and that nothing stands in the way of his return but his wife's consent, which he hopes to obtain. The second was sent by the hand of Samuel Kennedy, who was on a visit to Ireland, in which he expresses his fixed resolution to return. In the third he asks if his friend, Samuel Kennedy, continues in Williamsburg, and how the people are affected towards him. He says the stories of those who have returned to Ireland since the war, of the shocking state of the country, have cast a damp on Mrs. Kennedy so that he cannot prevail on her to go over. Still there is little to be done in that country for a rising family. "Our preachers are become still more and more despicable in the eyes of the people, and must live very poorly, especially those who have nothing to begin with." It is most probable that Mr. Kennedy did not return to America.

Of the state of this church during the Revolution we have little to say. In those stormy days its worship must often have been interrupted; yet there was a people here to serve the Lord and make mention of his name. The congregation in the period next subsequent to this, suffered much from the incursions of the enemy. But it acted a noble part in the struggles which secured our liberties, and more than one name on its roll is distinguished on the pages of history. The most conspicuous of these is that of John James, who, when the revolution commenced in 1775, was captain of the Williamsburg militia under George III. He subsequently held the office of major and served under Marion and Greene. He was born April 12th, 1732, and was the oldest son of William James, who had served King William in his wars in Ireland against James II. William James was originally from Wales, which country he left in consequence of a difficulty with his sovereign in reference to a mill-pond and the fish it contained. This property being wrested from him he removed to Scotland, where he married the daughter of John Witherspoon. He subsequently emigrated to Ireland and thence to America. He is said to have inherited, with the rest of the family, a barony of land in Wales, which they did not return to claim, and which consequently fell into the hands of other heirs. William James accompanied his father-in-law, John Witherspoon, to America in 1732 (his son, John James, being then an infant), and with this family were many of their neighbors and John James, the younger brother of William. The partiality of William James to the memory of William of Orange, in which his associates sympathized, is supposed to have originated the name Williamsburg, first given to the township but now borne by the district or county. Both William and John became herdsmen, like the patriarchs of old. William settled on "the Lake," and John on Broad Swamp. William had large flocks and herds which he kept on Bull's Savannah, about twelve miles above Kingstree, and here his son John, afterwards Major James, spent much of his boyhood herding the cattle of his father, and acquiring that athletic vigor and bold horsemanship which prepared him for his future exploits. Nor was the situation of the settlement, in his early life, absolutely free from danger. Among his early recollections were those of a stockade fort and of wars between the first settlers and the natives. His opportunities of obtaining more than a common English education were small. Opportunities for religious instruction were more ample. For not only was he

brought up by pious parents, but under the pastoral care of Rev. John Rae, whose labors were greatly blessed. Major James married, on the 18th of January, 1753, Miss Jean Dobine, became an elder in the church, and at the commencement of the Revolution, in 1775, had acquired a considerable portion both of property and military reputation, and was forty-three years of age, a period when men are most full of energy and enterprise. Probably the style of piety, as manifested in himself and others in the church, was less staid and sober than in these days is regarded as fitting those who represent the Christian name. When the first settlers located themselves, all around was wild and savage; they dwelt at first in rude houses of earth or in "shanties." Gradually they erected better dwellings, but it was but slowly that the free and jovial life of the woodsman was laid aside. The forests abounded in game and resounded with the crack of the rifle, much of life was spent on horseback and in hunting, and when the people met together the men would now try the speed of their horses in the race, and now engage with the fairer portion of society in the merry dance. Nor had the day of total abstinence from intoxicating drinks yet come; nor was it so very disgraceful to make merry with one's friends, and to reach that point when the worse wine could be set forth safely, the men having well drunk. The times of that ignorance many winked at. Nor would we be surprised to learn that the brave soldier and good elder sometimes was present and participated in those scenes. Stock was wild, and if a horse was wanted, one was caught from the woods, mounted, and made to obey the rein. In trials of horsemanship the young men delighted, and to ride the fleetest horse and subdue the most ungovernable was a point of emulation. There was not wanting to Major James some spice of humor. The belief in ghosts was common, and the spiritual world was not thought so separate as since it has been supposed from this our world of flesh and blood. Major James had as little dread of those imaginary beings as he had of the enemy on the field of battle. On one occasion he was driven into the session-house to escape the fury of a storm. Taking the saddle from his horse he lay down to rest, and using the saddle for a pillow, fell asleep. Night came on, and a neighbor entered to enjoy the same friendly shelter. In moving about he stumbled over him unawares, and took to his heels in pale affright. James aroused, uttered a loud and terrific cry, which gave new speed to the trembling fugitive. Out of this rather material incident a new ghost story was

now set on foot which filled the neighborhood with alarm, and continued current till the secret transpired, to the great mortification of the terrified neighbor. On another occasion Major James, passing his father's grave one night, saw what appeared to be a white sheet hanging over the cedar head-board which marked the spot. He supposed it placed there by design to inspire terror. He determined to see what it was. As he drew near he saw bare feet beneath the sheet, and soon a female form started up. It appeared that it was a lady who had been engaged at her private devotions, and belonged to a company of "movers," who had sought the churchyard as their camp for the night. She besought him not to disturb her, and he remonstrating with her for such exposure of herself, induced her to seek shelter within the walls of the church. These incidents probably belong to the earlier period of his life.

Major James was universally respected. He was under six feet in height, with full breast, broad shoulders, weighing about two hundred pounds, commanding in his look and gait, so as to attract attention in a crowd of men. He was in the battle of Eutaw, was at Snow Island with Marion, and held a seat in the first legislative body, to which he was elected shortly after the battle of Eutaw. Disapproving at the outset of the war the measures of the British government, he resigned his royal commission as captain of militia, but was reinstated by a popular vote in his former command. In the year 1776 he marched with his company to the defence of Charleston. In the year 1779 he was with General Moultrie on his retreat before General Prevost, and commanded one hundred and fifty riflemen at or near Tullifinny bridge, a few miles this side of Coosahatchie. Others in this church became distinguished by their heroism and their sufferings, but their history more appropriately belongs to the closing period of the war.

The only authentic account of this church for the period we have now reviewed consists of the following brief entries: "June 13th, 1773, the sacrament of the Lord's supper was administered here, the Rev. William Knox, assistant." "April 17th, 1774, the sacrament of the Lord's supper was celebrated here, the Rev. Wm. Knox and Robert McClintock assistants." "April 30th, 1775, the sacrament of the Lord's supper was dispensed here; the Rev. Robert McClintock, assistant." Had the records of this venerable church been kept to the present time with the same care and in the same form with which they were commenced in 1743, they would have been an invaluable

historic treasure. All that can be known is that, subsequent to the departure of Mr. Kennedy, the church continued for many years without a pastor or the means of grace, except such as were occasionally received from the Rev. James Edmonds and the Rev. Thomas Hill, originally an English Independent and a missionary of Lady Huntington's establishment, and Rev. Samuel Hunter of the Black Mingo church.—(Dr. Witherspoon's MS. Hist.)

BLACK MINGO.—The Rev. William Knox continued to be the pastor of this church. He assisted the Rev. Thos. Kennedy at the Williamsburg church, as we have seen, on the 13th of June, 1773, and the 17th of April, 1774. He was the moderator of the old presbytery of South Carolina in 1769-70, and was detained by sickness from the meeting of the presbytery held in Charleston in May, 1770, which he otherwise would have opened with a sermon.—(Simpson's Diary.) His labors were enjoyed by this church through the period of which we now treat. The absence of all historical documents prevents us from any more particular notice. It is evident, however, that Mr. Knox was a much respected minister, and probably labored in other neighborhoods as opportunity offered. "He preached for many years," says Dr. J. R. Witherspoon, "in the old brick church near Black Mingo, and to a small congregation near Lynche's Lake."—(Letter to Dr. Thornwell, October 2d, 1848.) This church was sometimes called the Lake church, or Knox's church.

CHAPTER IV.

THE SALEM CHURCH, which was an offshoot from the Williamsburg church, as the Black Mingo also may have been, received early in this period, it is believed, a fuller organization than it had hitherto enjoyed. In May, 1770, application was made to Rev. William Richardson of Waxhaw who in obedience to their request visited this congregation and ordained seven ruling elders, viz., Robert Carter, William Wilson, Roger Wilson, James Armstrong, Moses Gordon, Samuel Bradley, and James Bradley. All these names are found in the Register of Baptisms and Marriages of the Williamsburg church. In 1759 mention is made in that register of the baptism of a child of "Robert Carter and his wife Mary," and of a child of "William Wilson and his wife Elizabeth, in the upper parts of Black river."

Immediately after the ordination of these elders in the month of June, a Mr. McClelland, from the north of Ireland, preached for them and remained until the following September or October, when he sickened and died. He was buried in the cemetery of the Salem church, and in the year 1829 a monument to his memory was erected by the congregation. He was first buried in 1770, near the former church edifice, but about the year 1829 his ashes were removed to their present location. The inscription on his tombstone is as follows :

“ Sacred to the memory of the Rev. James McClelland, a licentiate of the Presbyterian church, who in the providence of God was called to preach his last sermon in this place.

“ A respect for the Christian ministry and the ashes of a stranger, induce Salem congregation to erect this monument to his remembrance. ‘ The dead shall be raised incorruptible,’ 1829.”

Mr. Wallace, in his History of the Williamsburg Church, says that Mr. McKee, after laboring in that church for two or three years, was called to the Salem church, where he died about the year 1770, and was buried on the spot where the Brick church now stands. This tradition is probably somewhat at fault, since Mr. McKee was not settled over the Williamsburg church till February, 1769 (old minutes). The Rev. Elam Potter, who had visited this church at an earlier date, wrote to the synod of New York and Philadelphia, signifying his readiness to go to Virginia and Carolina upon a mission. On the 21st of May, 1771, Mr. Potter was appointed to visit the southern vacancies of North and South Carolina and Georgia, and to spend at least six months in the mission, and to tarry in every important congregation he shall visit three weeks or a month, and carefully catechise the people. Mr. Potter remained a season with this congregation, and preached his farewell sermon in November, 1771. After this the church was occasionally supplied by the Rev. James Edmonds. The earnest application of the congregation to Mr. Edmonds to obtain for them a pastor led him to send the Rev. Thomas Reese, whose services the church enjoyed for many years. He was born in Pennsylvania in 1742. In his early youth he removed with his parents to Mecklenburg county, North Carolina, where he commenced his classical studies under Rev. Joseph Alexander and a Mr. Benedict, who had charge of an academy, said to be the only one within the distance of one hundred miles. He then entered the junior class in Princeton college, and graduated under the presidency of Dr.

John Witherspoon in 1768. He returned to South Carolina, and having devoted some time to the study of theology, was licensed to preach by the presbytery of Orange, in 1773, and was ordained and installed over the Salem church in the same year. Doctor Reese was greatly revered by his own people, was a man of distinguished ability and studious habits, but was at length compelled to take refuge in Mecklenburg county, North Carolina, by the troubles of the times, whether before or after the period of which we now treat we cannot say.

The interests of education received attention in this region, at an early day. On the 5th of March, 1778, the Catholic society was incorporated by the legislature, in the district of Camden, east of the Wateree river, for the support of a school. Of this society Rev. Thomas Hill was president, and Adam McDonall and John James, Esquires, wardens. This society was empowered to hold property for the support of the school and the education of poor and orphan children. Five hundred acres of vacant pine land was given to the society, bounded on the west by John Anderson's land and on the northwest by lands given to the society by James Bradley.—(Statutes at Large, vol. viii., p. 115.)

WACCAMAW PRESBYTERIAN CHURCH.—We cannot trace this church, which was at Conwaysboro, formerly Kingston, in Horry district. On page 282 we have spoken of Mr. Donaldson's settlement there. And there is, even now, in 1863, some traditions that a Presbyterian church once existed at that place, and some portion of what was probably its pulpit is still preserved.

Previous to the year 1760 a number of removals had taken place which formed the germs of several new organizations. The first colony from the swarming hive of Williamsburg, among whom were Major John James, William Wilson, Robert Wilson, and David Wilson, formed the church of Indian Town. The second colony planted the church of Aimwell, on the Pedee, eight miles from Witherspoon's Ferry, on Lynche's Creek, which became merged subsequently in Hopewell. Of these the most prominent names were those of John Witherspoon, Gavin Witherspoon, John Irwin, and Hugh Irwin. The third colony settled in the township of Salem, and planted the church there. Among these were Samuel and James Bradley, with names we have before mentioned. The fourth colony eventually formed the Mount Zion church. Among these were Capt. William Erwin, Roger Wilson, and

James Wilson, the two last of whom had been connected with the Salem church and been elders in it. A fifth, among whom were Messrs. Plowden, Nelson, and Gamble, settled in the fork of Black river, and with their coadjutors formed the church of Brewington. Two other colonies at a period long subsequent moved to Tennessee, and gave rise to two churches in that State. Several of these churches are of later date, but Indian Town, and probably Aimwell, and possibly Hopewell, were organized before the revolution.

The origin of INDIAN TOWN CHURCH is not recorded in any contemporaneous documents. Major John James, and Robert and David Wilson, were its principal founders and its first elders. It was founded probably as early as 1760. Other names recollected as belonging to the congregation are those of Wm. Cooper, senior., Wm. Cooper, junior., Robert McCottry, Robert Dick, John Gordon, James Daniel, Roger McGill, George McCutchen, George Barr, Thomas McCrea, also John James of Lynche's Lake, Robert Witherspoon of Lynche's Creek, and some twelve or fifteen others.—(MS. Letter of Dr. J. S. Witherspoon of Brookland, Alabama, a native of Williamsburg district.) We have seen in the statement of Rev. Elam Potter, in the Stiles MS., (see page 363,) that in 1768 the congregation at Indian Town consisted of fifty families, and was ministered to by Rev. Mr. Knox. Other ministers are mentioned as having preached to this people before the war, as Rev. James Edmonds of Charleston, and Rev. Thomas Reese, while during the war Rev. Thomas Hill, a missionary of Lady Huntingdon's establishment, acted as pastor.

The AIMWELL CHURCH, PEDEE, was situated about a mile from the Pedee river and about ten miles above the junction of Lynche's Creek. It was probably organized early in this period (from 1770-1780). It was founded by families from either Williamsburg or Indian Town, or both. The families, we have said, were those of Hugh Ervin, John Ervin, Gavin Witherspoon, and John Witherspoon, and a few others. These families were living on the Pedee in the revolutionary war and took an active part in it. John Baxter preached previously in this neighborhood at the house of Mrs. Britton, and on Britton's Neck before 1765, as his register shows.

HOPEWELL CHURCH, PEDEE, is about four miles from the Pedee, twenty miles above Aimwell, and on the road from Cheraw to Georgetown. It was organized about the year 1770, perhaps some few years earlier, and some considerable time after the organization of the Indian Town church, from which

most of the families came.—(MS. Sketch by William T. Wilson.) Others, however, think the first foundation of the church was laid by emigrants direct from Ireland.—(Wallace's Hist. of the Williamsburg Church.) The Greggs from Indian Town were among its first members. John Gregg, sen., was a member of Indian Town church, brought up his family in that neighborhood, and his children married within the bounds of that church. But he removed with four of his sons and his son-in-law, and settled on Jeffries' Creek, within the limits of the Hopewell congregation. These four sons, James, John, William, and Robert Gregg, and his son-in-law, William Gordon, were members of this congregation. The will of John Gregg, sen., was executed in 1774, and in this will he bequeathed to each of these sons and his son-in-law the lands they were possessed of at the date of the will. The church was probably organized a few years before, perhaps by Rev. James Edmonds of Charleston, who made frequent visits to those places that were destitute, for the purpose of organizing churches in the more thickly settled neighborhoods. It is believed that James and John Gregg were among the first elders, and that during the war of the Revolution William Wilson of Salem Church, Black river, moved into the bounds of this church and became an elder.

The first house of worship was burnt down, by accident, not many years after it was built. The second house remained standing till 1842. The old building stood in the centre of the graveyard, and not on the site of the present church.

Among the laborers in this general field during a portion of this decennium, we may mention the Rev. Robert McClintock, as yet but a licentiate. He was born of highly respectable and pious parentage—(his father, Timothy McClintock, and his mother, Eleanor Hamilton), of the county Antrim, Ireland. He went to America in 1772 with ample credentials from the presbytery of Ballymena. It is testified of him by the presbytery of Bangor in 1781 that he was known to several of that presbytery before he was licensed, that he bore a fair character, and was attentive to improvement in every branch of learning. It is probable that he received his theological education, in whole or in part, in Scotland. His son, Robert McClintock, in 1858, gives this as the current tradition of his family, confirmed in part by a portion of a manuscript sermon still in his possession, belonging to his father, on which is the *approbatum est* of "William Leechman," believed to be a professor in that day of some Scotch university. He settled in some

capacity on the Santee, probably on the Williamsburg side, where he remained till 1775, when he returned to Ireland to settle some affairs and probably to obtain ordination. The war breaking out between Great Britain and the colonies prevented his return. He placed himself under the care of the presbytery of Bangor, and was by it ordained, after which he performed the several duties of the gospel ministry to the entire satisfaction of the different congregations in which he officiated till his return to South Carolina in 1781. One of his MS. sermons still preserved bears the names of Dunconald, Bangor, Donaghader, Moira, and Dunmulry, where it was preached in the years 1779, 1780, and 1781.—(Certificate on parchment of the presbytery of Bangor, given at Belfast, November 6th, 1781, and letter of Robert McClintock, the son, April 2d, 1858.) Mr. Simpson, in his diary, also mentions, in his usual shorthand orthography, a Rev. Mr. Mc[]ndy, who had been a Presbyterian missionary in the Highlands of Scotland, but of an indifferent character. He came to Charleston in July, 1772, preached several times in the Scots congregation, and in other Presbyterian congregations to the northward of Charleston, but he resided mostly in Charleston. Poor man, intemperance was his worst enemy. Him he found in great poverty; befriended him, gave him money, sent him forward to Isaac Hayne's at Pon Pon, advised them to invite him to preach next Sabbath, as he was yet in orders; but could say nothing for him.

The BLUFF CHURCH in North Carolina—which, with Longstreet and Barbacue congregations, were represented in the old presbytery of South Carolina, through their pastor, Rev. James Campbell,—became connected with Orange presbytery under the synod of New York and Philadelphia in 1773.—(Minutes, p. 451.)

As we advance towards the-up country of South Carolina, we find Presbyterianism extending itself with the increasing population. Mills, in his statistics, says, "The Presbyterians were the first religious society established in the district of Richland; they erected a church on the banks of CEDAR CREEK, RICHLAND, anterior to the Revolution. No traces of this church now remain. Rev. William Dubard was its pastor. It was, it is believed, of the German Reformed branch of Presbyterians, which claims Ulric Zuingle as their founder, and whose chief symbol is the Heidelberg Catechism."

Some time between the years 1770-1780, the beginnings of the church of LEBANON, on JACKSON'S CREEK, Fairfield district,

probably took place. David McCreight, William Hamilton, John and Alexander Robertson, who were brothers, James Grey, and John Phillips, elders, from Ireland, collected the people, and they determined that they would become united as a church and congregation. According to one tradition, the Rev. [John] Logue came from Ireland, examined the people, and installed the elders, and ordained two or three who had been elected.—(Mrs. Mary Barclay of Winnsboro.) According to another tradition, the church was organized by Rev. John Simpson of Fishing Creek. The first meeting for preaching was held in the house of John Robertson, one of the elders before named. The meetings for preaching were from time to time in such private houses as convenience might dictate. After some time had elapsed, a log house was built for public worship on the land of John Robertson, which was occupied for this purpose until after his death. Some misunderstanding arising with the widow as to church dues, this house was abandoned, and another of similar materials was erected on the lands of Joseph Chapman.

BEAVER CREEK CHURCH and congregation, in the upper part of Kershaw district, was formed, and the first house of worship built, in the year 1772. The principal families forming the congregation were those of Hugh Summerfield, Adam Thompson, and William Russel. During the first ten years of its existence it was supplied with preaching by transient ministers.

WAXHAW CHURCH.—The Rev. William Richardson ministered to this church at the beginning of this decade. His valuable life was suddenly and sadly terminated on the 20th of July, 1771. His labors in the ministry were incessant, involving travel and exposure in passing from one congregation to another. He was abstemious in his habits, and tall and slender in his person; though another authority says he was of strong and robust make. He had frequent seasons of fasting and prayer; and if he erred on either side, it was on the side of denying himself beyond what his powers of nature could well endure. He was kind and social in his prevailing disposition; but at home, and in the last years of his life, he was given to melancholy. He had no children of his own; but his adopted son, William Richardson Davie, had been his solace. The requirements of his education had induced Mr. Richardson to send him from his side to pursue more successfully his studies. He was sent to an academy in Charlotte, North Carolina, where he remained till fitted for college.

About this time he became a student of Princeton college, under the presidency of the venerable and celebrated Dr. Witherspoon.

The circumstances of his death are differently rehearsed by the popular traditions. According to one story, which has the appearance of truth, Mrs. Richardson had gone early in the day to a social gathering, "a quilting," leaving him alone. He had recently fitted up a room as a library and study in the upper story of his house, which was his constant resort. During the day his brother-in-law, Mr. Archibald Davie, had been at the house, and saw nothing unusual about him. Late in the evening, Mr. William Boyd, of Rocky Creek in Chester district, which had recently been settled by emigrants from the north of Ireland, came to the house, requesting, on the part of that people, that he would make an appointment among them for religious service. At the same time Mrs. Richardson returned, and to Mr. Boyd's inquiry for Mr. Richardson, replied that he was probably in his study, and immediately withdrew to prepare dinner for her visitor. Mr. Boyd being desirous of an interview with Mr. Richardson, knocked at the study door, and receiving no reply, ventured to look through the key-hole, and saw him, as he supposed, on his knees at his devotions. After waiting a considerable time, Mr. Boyd expressed to Mrs. Richardson some anxiety for an interview with him, and she ascended the stairs, and on opening the door, uttered a piercing scream which brought Mr. Boyd to her side. They found Mr. Richardson dead, in a kneeling position, and a bridle around his neck. The neighbors were called, and the facts made known. An apprehension prevailed among these friends that the interests of religion and the fair fame of so eminent a minister would suffer if he should be known as a *felo de se*. The circumstance of the bridle was therefore suppressed, and he was said to have died at his devotions. Mrs. Richardson, who was a lady of much personal beauty, married in the course of the year Mr. George Dunlap, a gentleman of worth. The marriage was perhaps regarded as more hasty than a proper respect for Mr. Richardson's memory would justify. The circumstances of Mr. Richardson's death became more and more public, various tales and unfounded suspicions grew into greater consistency as they passed from mouth to mouth, until the cruel suspicion arose that Mrs. Richardson herself had a hand in her husband's death. This proceeded so far, that a most superstitious and revolting test of her innocence or guilt was at length resorted

to. About a year after his interment, the whole community was collected around his grave, the body of Mr. Richardson was exhumed and exposed to view, and Mrs. Richardson was subjected to the shocking ordeal of touching his corpse, on the absurd idea which at that time prevailed, that blood would flow if the murderer should touch the corpse of his victim. She was compelled by the cruel necessity of the case to lay her hand on the forehead of her deceased husband, and tradition says that Archy Davie, the brother-in-law of Mr. Richardson, pressed her hand down upon it. The afflicted woman could not restrain her tears, but wept aloud. Yet nothing unusual followed; no divine interposition resolved the mystery, and the transaction was ridiculed or sadly deplored by the majority of the people as a farce discreditable to those who had been the chief actors in it. The belief, however, continued in the minds of some that Mr. Richardson had died by other hands than his own. His death is referred to in the manuscript history of this church prepared at the request of the first presbytery of South Carolina, and sent to the General Assembly in 1794. "He continued our minister," says the narrative, "for twelve years, died an untimely death, by what instrumental cause we cannot determine, and the delicacy of the case forbids a conjecture. His death was most deeply lamented by the people of his congregations. He was a warm and lively preacher, remarkable for his piety and devotion to God, and charity to the poor. His memory is still very dear to those who were the people of his charge."

These doubts were all founded on the popular belief among Christians, that God would never so forsake his children as to leave them to the awful death of a suicide. It is forgotten in all this, that the people of God and his ministers are not exempted in this life from any of the forms of human disease—that the diseases of the mind are as real as those of the body, and are often connected with them—and that one of the most frequent results of mental malady is the attempt to put an end to one's own life. The disease is as real and as certain in its termination, often, as the fever, or any other fatal malady, and God's people and ministers are no more exempt from the one than the other. Mr. Archibald Simpson, the early friend and comrade of Mr. Richardson, makes a contemporary and rational record of his lamented death. In his manuscript diary, under date of August 26th, 1771, he says: "On Friday night, when I came to town (Charleston), was informed by report of the death of my dear friend and comrade, the Rev. Mr. Richardson,

and this day had it confirmed. This has afflicted me much, and is, in many respects, the loudest call I ever met with to prepare for the eternal world. Oh! that I may be ready and may give up my accounts with joy! His death is a very great loss to the part of the country where he lived. He was a burning and a shining light, a star of the first magnitude, a great Christian, a most eminent minister of Jesus Christ. He has left a disconsolate widow, but no children. His death was something remarkable. He was of a strong and robust make, and in general healthy, but of a heavy, melancholic disposition, subject from his very youth to vapory disorders. His labors for some years were very great. About three or four years ago he began to decline; his vapory disorders increased, his intellect seemed to fail. He turned very deaf, and lost much of his spirits and liveliness in preaching, but was still very useful to his own people. About three months ago he seemed sickly, but his people and family thought he fancied himself worse than he was, as he did not keep his bed, but appeared as usual, and only kept his house. Some time in June one of his elders was visiting him, and in order to divert him had entered into some argument with him, in which Mr. R. talked with a good deal of spirit, and afterwards went up stairs to his room, but was to be down to dinner as usual. Accordingly, when dinner had waited for some time, they went up stairs and found him dead on his knees, one hand holding the back of a chair and the other lifted up as in prayer. So that he seemed to have expired in the act of devotion, and to all appearance had been dead some time: a most desirable death indeed. O Lord God! let me die the death of the righteous, and let my latter end be like his." Such is the story of his death which Mr. Simpson, pastor of the church of Indian Land (Stoney Creek, Beaufort district), and his co-presbyter in the old presbytery of Charleston, received and records. As far as it goes, it leaves the presumption that he died the victim of a mental malady which had been gaining strength unobserved by his friends for a length of time.

Mrs. Richardson, after her marriage to George Dunlap, bore him five children, and survived the stormy scenes of the American revolution.

The following is the inscription on his headstone in the northeast corner of the churchyard:

Volumus et Valemus.

Here lies
the body of the much lamented
Rev. William Richardson,
Pastor of the Waxhaw Congregation for 12 years ;
and rested from his labors on the 20th day
July, of A. D. 1771. Aged 42 years.

Rev. William Richardson.

He lived to purpose ;
He preached with fidelity ;
He prayed for his people ;
And being dead he speaks.

He left
To the amount of
£340 Sterg.
To purchase religious books for
The Poor.

It is not known where the will of Mr. Richardson is on record. Tradition makes him to have bequeathed his plantation and eight or ten negroes to Mrs. Richardson, and there she lived and died. To William Richardson Davie he left ample means of completing his education at Princeton, where he graduated in 1776, and of preparing for the ministry in the Scottish universities. He is said to have reached Charleston on his way thither, but to have been deterred from proceeding further by the troubles of the times.* The legacy of Mr. Richardson for the distribution of religious books was carried into effect in 1800, when books were procured and put into circulation in the church and congregation.† That Mr.

* Mr. Richardson having died before Davie returned to South Carolina, he was left to his own discretion in the choice of a profession. He chose that of the law, and commenced his legal studies at Salisbury, N. C. In December, 1777, he threw aside his books and joined a detachment of 1200 men under General Jones, who marched for the defence of Charleston, but proceeded no further than Camden, where they learned their services were no longer needed. In April, 1779, he was commissioned as lieutenant of a company of dragoons, of which Mr. Barnett was captain, but whose age and infirmities compelled him to retire from the field, leaving Davie in command. This troop was attached to Pulaski's Legion, in which corps Davie rose to the rank of major. He was with this corps while stationed at Dorchester, and was wounded in the thigh in the battle of Stono, on the 20th of June, 1779, and fell from his horse, but was replaced and led from the field by a dismounted soldier, and so rescued from the hands of the enemy. He acted a conspicuous part in other engagements which belong to a later period.

† The books bore the following label : " It is desired that no person will offer to sell this book, but as it is freely given, first read it with serious attention and earnest prayer to God for his blessing upon it, as a direction to heavenly wisdom and happiness, and then lend or give it to their friend and neighbor for the same kind purposes. This book is given by the Society in London for promoting religious knowledge among the poor, agreeably to a

Richardson should be possessed of a handsome competence need not be surprising. His expenses were small, living was cheap, and his large congregation, extending over a country reaching some twenty miles from his residence in different directions, freely supplied him with everything needful, and took a laudable pride in supporting a minister so much beloved.

After the death of Mr. Richardson the church was occasionally supplied by Rev. Messrs. John Simpson of Fishing Creek, James Edmonds, and Joseph Alexander of Bullock's Creek, who administered the ordinances, baptized the children, and kept alive the spirit of piety until the year 1778. In the year 1772, after the death of Mr. Richardson, the church had become disconnected with the presbytery of Charleston, and put itself under the care of the Orange presbytery, and looked to this body for supplies.* In the year 1778, Thomas B. Craighead, a probationer of the presbytery, commenced his labors in the Waxhaw church, and was ordained its pastor in 1779.†

The FAIRFOREST CONGREGATION continued to increase in numbers. For a long time it was regarded as almost the "Ultima Thule" of civilization. But the poetry of its name and the advantages it offered to new settlers attracted attention to it, and tended to its increase. They were not, however, duly organized as a church and congregation till the year 1771, when at their request the Rev. Josiah Lewis ordained elders among them.—(MS. Hist. in hands of Stated Clerk of General Assembly.) This Mr. Josiah Lewis had been sent out as a licensed candidate of Newcastle presbytery to supply in the vacancies of Virginia, North Carolina, and South Carolina, in 1769, was called by several churches in the following year, and was again sent out in 1770 to labor for nine months. During this mission he seems to have organized this Fairforest church in regular form. After this time they were more frequently supplied, on application to Orange presbytery. We learn, from the testimony of one who came into the congregation as a lad, ten

legacy left to the society by the will of the late William Richardson of South Carolina, for purchasing bibles and other religious books to be distributed among the poor in America."

* Narrative by John Davis.

† The first elders of Waxhaw church were Robert Ramsay, died before 1800; John Stephenson, died July 17, 1785, aged 67; Robert Dunlap, died December 14, 1773, aged 65; Robert Davis, died before 1774; Samuel Dunlap, died April 5, 1791, aged 70; John Latta, died January 9, 1795, aged 68; Henry White.

years of age, in 1776, that the church edifice at that time was a spacious log building, standing on the eminence where the western wall of the old cemetery now passes, and that it had the appearance of having been built some ten or fifteen years before. The elders were James Mayes, James McIlwain, William Patton, Joseph Kelso, and John Davidson. Other heads of families were George Story, Anthony Story, the widow of James Means, William Means, Richard Saye, William Hodge, George Park, John Park, and Arthur Park (the latter removed the same year to Kentucky), Andrew Mayes, Robert Harris, Nicholas Harris, Mrs. Kennedy, a family named Shaw, Thomas Barron, Patrick Harbison, John Thomas, sen., John Thomas, jun., Josiah Culbertson, Samuel Culbertson, Thomas Hayney, John Elder, Robert Faris, James Crawford, Edward Denny, James Elder, Samuel Clowney, James Faris, John Thompson, Arthur Simpson, William Simpson, and the widow Armstrong. These families, and perhaps others, were connected with the congregation when the Declaration of Independence was made. Some Presbyterian families are known to have resided within the bounds, and to have removed elsewhere prior to that event. Among them were Joab Mitchell, father of the late Mrs. Angelica Nott, a family named Dugan, and one named Foster.

The church remained without a pastor during the ten years of which we now treat. Its religious life was maintained by a diligent attention to family religion, and by "society meetings," which were meetings for prayer, praise, catechising, and reading the holy Scriptures and approved sermons. Rev. John Simpson visited it occasionally after his settlement at Fishing Creek, in 1774; James Edmonds also, who had become connected with Orange presbytery previous to May, 1774. The Rev. Joseph Alexander at one time made arrangements to settle within its bounds and divide his labors between it and Nazareth congregation, but it was ordered otherwise, and he was only an occasional supply. In 1778 the Lord's supper was administered here for the first time by Mr. Simpson and himself.

The American Revolution was agitating this whole country during this decennium, but though members of the church and congregation were serving their country under arms previous to 1780, the war was not brought to their own doors until after the fall of Charleston. Richard Saye, however, fell at the siege of Savannah, 22d September to the 20th of October, 1779, leaving his widow, Mary Hodge, and several young children, to go through the perils and hardships of following

years. She, however, put her trust in God, and like a true woman and true Christian, as she was, addressed herself to her work. With a little friendly aid from neighbors and friends she reared and educated her family. Before the close of the century she removed with them to Georgia, where she died in June, 1830, having been a communicant of the Presbyterian church for a period of seventy years. Her descendants are now scattered through that country which extends from Black river, South Carolina, to the Pacific ocean, and so far as is known, breathe the spirit which animated the people of Fairforest in 1780.—(MS. Hist. by Rev. James H. Saye.)

The churches of INDIAN CREEK and GRASSY SPRING.—About the year 1768 the people here on Indian Creek formed a society and built a meeting-house, of which body the church of Grassy Spring was a branch. The Rev. Messrs. Roe, Close, Duffield, and Campbell visited and preached to them in succession until 1773, and ordained elders. From this time the visits and ministerial labors of the Rev. (afterwards Dr.) Joseph Alexander were frequently afforded and enjoyed.—(MS. Hist. of the Second Presbytery of South Carolina, prepared by Rev. J. B. Kennedy and Dr. Waddel, by order of the Presbytery.)

UNION CHURCH (formerly BROWN'S CREEK).—Religion seemed greatly to revive about 1770, especially among the Baptists, and great harmony prevailed between them and the Presbyterians. Additions were made to the Union congregation by the immigration of several families of the same religious sentiments with themselves. They continued to enjoy the public means of grace, not statedly but occasionally, until the commencement of the Revolutionary war. Although surrounded by loyalists, the members of this little society took an early, unanimous, and decided part on the side of liberty. They endured indescribable hardships from the Indians on the one side, and the British and loyalists on the other. Through the confusion of the times there was almost an entire destitution of the ordinances of the gospel here till the close of the war.

FISHING CREEK.—Previous to 1700, or as early as this date, there were at least two congregations and two places of worship. The most ancient of these was now called Lower Fishing Creek, and the more recent, Upper Fishing Creek. The convenience of the inhabitants, whose settlements were extending themselves, and the growing congregation, led to this new arrangement. Lower Fishing Creek embraced in the

bounds of its congregation the northeast corner of Chester district, and was separated from Waxhaw church by the Catawba river. Upper Fishing Creek was higher up the stream from which the church is named, and is the one now known as the Fishing Creek Church. It was organized about the year 1770. The new church soon eclipsed the original organization. After the death of Mr. Richardson, in 1771, the two congregations on Fishing Creek united in a call to Rev. John Simpson. The piety and noble character of this minister of Christ entitle him to a place in the memory of his countrymen.

Mr. Simpson was born in the State of New Jersey, in 1740. His parents were Presbyterians of Irish descent, and he was educated strictly in accordance with the training which conscientious parents of this church gave their children. After receiving at his father's hands a good English education he commenced a course of classical study, engaging in teaching meanwhile to procure the means. In 1765 he entered Princeton college, marrying during the same year Miss Mary Remer, to whom he had some time previously become attached. Pursuing his studies with diligence, he graduated with high honor in 1768. After two years spent in the study of theology he was licensed by the presbytery of New Brunswick in 1770, at Easton or in its vicinity, where he preached for some two years. In 1772 he was appointed by the synod of New York and Philadelphia, in connection with Caleb Wallace of the same presbytery, to supply six months in Virginia and Carolina, beginning in the fall. He removed his family, then consisting of his wife and three children, to Philadelphia, and travelled southward, preaching as he journeyed, till he reached the neighborhood of Upper and Lower Fishing Creek (afterwards called Richardson, from its founder). He spent seven months on this mission in the South, mostly in the Fishing Creek congregations and others in that portion of the State. Mr. Wallace did not at this time fulfil his mission. But in the following year Mr. Simpson and Mr. Wallace were appointed anew (Minutes, pp. 434, 439, 448), and on the 20th of September, 1773, Mr. Simpson left Philadelphia with his family, and arrived at Fishing Creek on the 26th of November following, after a journey of seven weeks. He immediately took charge of the two churches, and the labors of his first year resulted in the hopeful conversion of many souls. He was ordained on the 6th of April, 1774, by the presbytery of Orange, at its meeting at Poplar Tent, North Carolina. The presbytery of Orange

had been set off from the presbytery of Hanover in 1770. He was present as a member of the synod of New York and Philadelphia, which met on the 18th of May in that year. Soon after this his connection with the church of Lower Fishing Creek was dissolved, though he continued to preach to the congregation occasionally till the Revolution. He took the Bethesda church, York district, under his charge in connection with Upper Fishing Creek, from which it is distant about ten miles, and continued the joint pastor of the two churches upwards of sixteen years.

The first ruling elders in the church of Upper Fishing Creek, in which congregation Mr. Simpson resided, were Samuel Neely, John Latta, and Robert Lusk. The most active of these was the elder first named. He was distinguished for his piety and his untiring interest in the welfare of the church. The other elders were "good men and true."

The ministry of Mr. Simpson was peaceful and harmonious for the most part, save the troubles which arose from the war of the Revolution, in which he shared very prominently, as we shall hereafter show. The question of psalmody being the only other disturbing element.

When Mr. Simpson first settled at Fishing Creek, and for some time after, the congregation used Rouse's version of the psalms solely in their public worship. To this they were attached, not only from habit and the sacred associations they had long connected with the words of the version, but they learned to defend this exclusive use by the assertion, that no divine warrant was to be found authorizing any psalmody to be used but the psalms of David in a perfectly literal version, which, though wrongly, it was alleged the version of Rouse is, for there can be no perfectly literal version of even rhythmic poetry from one language into another, in which number and measure is attempted. And there is neither rhyme nor measure, as is well known, in the ancient poetry of the Hebrews. When Mr. Simpson introduced Watts' Psalms and Hymns, as he did early in his ministry, he was met by an almost universal opposition. All clung to the old version, and looked upon Watts as they would upon an enemy in their midst who was determined to lead them astray. "Hence," says Mr. Stinson, "during his stay with the people of some eighteen years, Mr. Simpson only succeeded in using Watts half the day."—(MS. Hist. from Materials by D. G. Stinson, Esq., So. Pres. Rev., vol. vi.) The Rev. J. B. Davies, subsequently the pastor of this church, dates the controversy on

psalmody at a period subsequent to Mr. Simpson's removal from this church, and says that the feelings and prejudices of those who opposed the measure were not duly consulted; nor were those temperate and conciliatory methods adopted which were necessary to preserve confidence.—(Historical Sketch of the Churches in Bethel Presbytery, Southern Christian Herald.) Simultaneously with the controversy on the subject of psalmody was another on the subject of church music. With the new psalmody the attempt was made to introduce new tunes in addition to the "old twelve." Among these twelve were Old Hundred, Dublin, Isle of Wight, London, Mear, Bangor, and others of that class. The *new tunes* were violently opposed, numbers frequently leaving the house when a new tune was attempted to be sung. But gradually this opposition ceased, and new tunes were sung at pleasure. Opposition was made, too, for a long time, to *carrying* the different *parts* of music instead of the simple *air* to which they and their fathers had been accustomed. This opposition at length wore out, and the various parts of the tune came eventually to be sung without causing any displeasure. The custom had prevailed of "lining out" but one line at a time in singing. The attempt to change this custom also met with strong opposition, which was very gradually overcome.

The stormy period of the Revolutionary war swallowed up every other controversy. The church and congregation of Lower Fishing Creek, especially, became sadly divided between the Whig and Tory parties, and this with other causes laid the foundation of its decline.

The church of DUNCAN'S CREEK, during the ten years from 1770-1780, was supplied by James Creswell, John Harris, and Joseph Alexander, down to the period of the Revolution, and, according to the local tradition, to its close.—(MS. Sketch of the Church of the Second Presbytery of South Carolina, by a Committee of the same appointed in 1802; MS. of E. F. Hyde, compiled in 1850.)

CATHOLIC CHURCH.—The account we gave, pp. 297 and 336, was taken from a brief sketch in the archives of the General Assembly, which makes Rev. William Richardson to have gathered it in May, 1759, and to have supplied it one-third of his time till his death in 1771. He also gave to it its name, hoping perhaps it might embrace all the Presbyterian brotherhood who found their home in that neighborhood, whether of the original church or the Reformed. Rev. J. B. Davies and others represent it to have been formed in 1770 by the emi-

grants from Virginia and Pennsylvania and others, who applied to Mr. Richardson for gospel ordinances, and were told that if they would build a house he would preach for them on a week-day, his Sabbaths being occupied under the orders of presbytery. The meeting-house was accordingly built, a log-house seated with hewn puncheons, and Mr. Richardson preached to them on Mondays once in three months.

Soon after Mr. Richardson's death—says an old account in the hands of the stated clerk of the General Assembly,—in the year 1772, says another—Rev. James Campbell of Cape Fear—then a member of Orange presbytery, to which he had removed his relations from the old presbytery of South Carolina—in his travels through the State came to this settlement, and being called by this congregation in conjunction with the congregation of Purity, became their pastor, and continued to serve them for the space of twelve months. Mr. Davies says for three or four years. With him agrees Mr. Stinson, who says he baptized Zachariah Hicklin, born in 1777, and William Hicklin, born in 1780, so that he probably preached here from the spring of 1776 to some time in 1780, unless these baptisms were performed on a casual visit. Two elders were chosen and ordained, viz., Abram Miller and Thomas Garret. The latter was converted under the ministry of Mr. Richardson and was baptized by him. He was a man of many virtues and great influence, and was called, says Mr. Stinson, “the head” of Catholic. Mr. Campbell had then been in the ministry some fifty years, and his age and infirmities rendering him less acceptable to the people, he returned to North Carolina, where he died on the Cape Fear in 1781. The congregation being destitute of preaching, the Rev. William Martin, a *covenanter* minister, who had come from Ireland a few years before, was invited to occupy the pulpit. Mr. Davies dates the ministry of Mr. Martin in this church in 1775 or 1776, others in 1773. The other account says it was soon after Mr. Campbell's removal. Mr. Davies says Mr. Martin preached in the congregation two or three years and was then dismissed for intemperance. His adherents built a house of worship about two miles east of Catholic, where he continued his ministry till the house was burnt by the British and Tories in 1780. The tradition in the McDill family is that their grandfather, Thomas McDill, and David McQueston were elders in Ireland, and assisted at the first communion held at Catholic. They subsequently became members of Hopewell, an associate Reformed church some eight miles west of Catholic. There is a discrep-

ancy in the statements as to whether Campbell or Martin came first in order. The accounts sent up to the General Assembly put Campbell first. The other account says he preached one year, and then left because of the dissatisfaction of the people; that they then continued almost destitute until the presbytery of South Carolina was set off from the presbytery of Orange. About the time of Mr. Martin's coming to preach among them, and for years afterwards, there was a wonderful addition made to the number of inhabitants within the bounds of the congregation by emigrants from Ireland. But the influx of these emigrants tended rather to weaken than to increase the strength of this congregation. Some were Covenanters, a few were Seceders, and some were what were called "New Lights," who entertained those loose and latitudinarian views of doctrinal truth which had prevailed to such a degree in Scotland and Ireland.

PURITY CHURCH is situated nearly in the centre of Chester district, about two miles from the court-house, borders upon the congregation of Catholic church, and has been united with it under the same pastorate in times past. It was originally known by the name Bull Run. As a congregation it presented to the presbytery of Orange a call for the labors of James Campbell, which call he accepted in connection with one from Catholic congregation. He remained with Catholic one year and with Purity one year and six months, according to the statement we have before rehearsed. After the removal of Mr. Campbell the congregation continued in a very broken and crippled state, owing greatly to the war, nor did it at all revive until the return of peace.

LITTLE RIVER CHURCH, in Laurens district, near the line of Newberry, continued to be served during the early part of this period by Rev. James Creswell, who also labored in the congregation of Duncan's Creek, in the northeastern part of the district, and in Fairforest church, in the edge of Union. He was an occasional preacher at Rocky Creek, now Rock church, Abbeville, till the time of his death. He was licensed by Hanover presbytery at Tinkling Spring, May 2d, 1764, and ordained at Lower Hico, North Carolina, October 6th, 1765. He settled near Island Ford on the Saluda. Mr. Tennent, in his journal, August 24th, 1775, speaks of him also as minister at Ninety-Six. He was a man of more than ordinary activity in his calling, if we may judge from the pulpits he filled, their distances apart, and the large number of carefully-written sermons left at his death. These were kept by his son in perfect

preservation for more than half a century, and at last were destroyed by those mischievous enemies of old manuscripts, the rats. A few exist, not much mutilated, in the hands of his grandson, D. Creswell, of Eutaw, Alabama, written in a small, compact, and beautiful handwriting, and in an easy and scholarly style. In the memorable tour of William Henry Drayton and Rev. William Tennent, Mr. Tennent preached at Little River, August 25th, 1775, to a large and concerned audience, and afterwards spoke for two and a half hours on the subject which then agitated the people. He spoke of this congregation as the centre of the opposition in Fletchall's (a wealthy and influential Royalist) regiment. While in this region Mr. Creswell's house was for some days Mr. Tennent's place of rendezvous.

Mr. Tennent also preached, August 27th, at Ninety-Six, from Nehemiah, ii. 3—"Let the King live forever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire." It is easy to see how this text could have been made the occasion of patriotic appeals which should have moved the hearts of the men of that day.

On the 1st of July, 1776, the Cherokees fell upon the frontier settlements, massacreing the inhabitants without distinction. They butchered the family of Aaron Smith, killing him, his wife, five children, and five negro men; Mr. Stringer and one child, and three or four of Gilaspy's family. The inhabitants along the Saluda and Rabun's Creek took refuge in Lindley's Fort, where a part of Col. Williams's regiment were assembled. They were attacked by eighty-two Indians and one hundred and two white men, many of whom were painted and dressed as Indians. They were repulsed by the garrison, and in the rout thirteen of the white Indians were made prisoners, nine of whom were painted. They were sent to Ninety-Six for safe keeping. A letter of Rev. James Creswell to Hon. William Henry Drayton, dated July 27th, 1776, details these and other facts connected with the times. "Such of us," says he, "as are in forts have neither suitable guns nor ammunition for the defence of our lives and little ones, as we were obliged to furnish our army with our best arms."

In Mr. Creswell the advocates of a free government found a congenial spirit, and he continued to exert himself against the Tory influence which was so powerful in that region, and had his life been spared, would have been an actor probably in the scenes which shortly ensued. He died, it is believed, in

the fall of 1776, and was removed from those scenes of suffering through which the country was about to pass. But his warm advocacy of Republican doctrines and his public deliverances on the liberty of the people subjected his widow and family, through the war, to frequent petty annoyances from the Tories. On one occasion a marauding party came to her house and demanded a well-known horse belonging to her. Her eldest son, a lad of about twelve years of age, overheard the conversation, betook himself quietly to the lot, bridled and mounted the animal, was seen galloping off, was pursued and fired at as he swam across the Saluda. The early death of Mr. Creswell was a great loss to Presbyterianism at that day—as he was a man of ardent character, of good abilities, and thorough education—and irreparable to his widow and four little children, whom he left with scanty means of support. She managed without assistance to give them the best education the times and the country afforded, and could testify that she had never seen the righteous forsaken nor his seed begging bread. She lived to a good old age, a model of piety. The descendants of this worthy pair are all either members or supporters of the Presbyterian church.—(MS. Letter of D. Creswell of Eutaw, Alabama.) His name is variously spelled in our ecclesiastical minutes:—James *Crisswell*, among the absentees of Hanover presbytery, p. 400 of the minutes of the synod of New York and Philadelphia; James *Criswell*, in the order erecting the presbytery of Orange in 1770, p. 409, of which presbytery he was one of the original members. For Mr. Creswell's interest in education, see p. 340.

CHAPTER V.

BULLOCK'S CREEK Church in York district was favored in obtaining, in the year 1774, the ministerial labors of the Rev. (afterwards Dr.) Joseph Alexander. He was a native of Pennsylvania, and graduated at the college of New Jersey in 1760; was licensed by the presbytery of Newcastle in 1767, and was appointed by the synod of New York and Philadelphia to visit the vacancies in Virginia, the Carolinas, and Georgia, and to remain if possible a half-year, and as much longer as he might think proper. On the 11th of October in the same year, he produced his testimonials to the presbytery of Hanover of his having been licensed and of his having accepted a call from

Sugar Creek, North Carolina, with a recommendation from the presbytery of Newcastle for his ordination. He was ordained at Buffalo, Guilford county, North Carolina, by the presbytery met to install Rev. David Caldwell, March 4th, 1768. In May following Mr. Caldwell performed the service of his installation as pastor of Sugar Creek, where he remained till he took charge of Bullock's Creek in York (then Camden) district in 1774. He was a man of fine education and commanding talents, an animated speaker and renowned as a teacher of youth, and his influence extended far beyond the bounds of his own charge. He greatly aided the churches around him in their destitute condition. Among the places which enjoyed his labors was a church on Thicketty Creek in Union district. In Mr. Tennent's journal, August 22d, 1775, there is the following passage: "Set out from Capt. Beers' on Fishing Creek and rode thirteen miles (crossing Broad river at Smith's ford) to a meeting-house of Mr. Alexander on *Thicketty*, where I found him preaching to a crowd of people assembled to meet me." He was an ardent and fearless patriot. Filled with a sense of his country's wrongs, he did not scruple to advocate its cause in public and private. He was obnoxious therefore to those who favored the royal authorities, but at all times possessed the warm affections of his own people. The few men that were at home and the lads that were not absent from home at the time on public service, habitually repaired to church on Sabbath mornings with their rifles in hand, and around what was known in the next generation as the "Old Log meeting-house," guarded the minister and the worshipping congregation while he preached. Besides serving his own people he is said also to have organized the Nazareth church in Spartanburg district.

BEERSHEBA seems to have been associated very closely with the neighboring church of Bullock's Creek. It also was visited by Mr. Tennent on the same tour. "Went five miles to Beersheba meeting-house, found assembled a large body of people indeed; preached from Rom. v. 5. Afterwards spoke largely on public affairs. The people seemed entirely satisfied and signed the association almost universally. This, I hope, will bring over Col. —'s regiment, *let his intentions be what they will.*" This shows us that the church was flourishing during the early period of the Revolution and the population in general true to the Republican cause. Mr. Alexander, in all probability, officiated at this church through the period of which we speak.

BETHESDA CHURCH, YORK DISTRICT.—The Rev. Hezekiah Balch, who became pastor of Bethel church in 1770, preached also, at least as an occasional supply, in this church till the time of his removal to East Tennessee. In the year 1774-1775 the church was without the ministry of the Word. At this time the Rev. John Simpson gave up the charge of Lower Fishing Creek and engaged to supply the church of Bethesda half his time in connection with Upper Fishing Creek church, of which he remained the pastor. The eldership of the church remained the same as at its first organization during these ten years.

BETHEL CHURCH, YORK DISTRICT, was ministered to, it is believed, for a short time by Rev. John Cossan, a missionary sent over from Europe by Lady Huntington. But its first regular pastor was the Rev. Hezekiah Balch, who accepted a call from this congregation in 1770 (it being then under the care of Orange presbytery), and remained in charge of it about four years. Mr. Balch was born in Harford county, Maryland, in the year 1741. His father removed to Mecklenburg county, North Carolina, in his early childhood. He was admitted to Princeton college at the recommendation of Dr. Rodgers, and was graduated in 1762. He was licensed to preach by the presbytery of Newcastle in 1768-69, and labored as a missionary in the bounds of the presbytery of Hanover, which extended indefinitely south and west. He was ordained an evangelist on the 8th of March, 1770. In the following May, with six others, he was set off by the synod of New York and Philadelphia as the presbytery of Orange. During his connection with this church he was married to Miss Hannah Lewis, a lady of fine intellect and of great personal attractions, but who afterwards exhibited some degree of mental aberration, to the great grief and embarrassment of her husband. Before this occurred, however, and soon after the beginning of the war, Mr. Balch resigned his charge and removed over the mountains to East Tennessee, and became widely known, for various reasons, in the church.

During his pastorship the following persons were ordained to the eldership: viz., Joseph Bradner, Col. Samuel Watson, John Howe, Samuel Craig, and John Baird. After the departure of Mr. Balch, Bethel was for some time vacant, receiving occasional supplies from the presbytery of Orange. The Rev. Mr. Cosson, the Rev. James McRee of Mecklenburg, North Carolina, and Mr. Cummins, a licentiate of the presbytery above named, were among those who ministered to them.

The congregation sympathized deeply with the patriots of that period. Colonel Thomas Neel, one of the elders, commanded a regiment against the Cherokees in 1776. He died in 1779. One of his sons, a captain, was killed in battle by the Indians, and another, a colonel, by the Tories.

NAZARETH CHURCH, SPARTANBURG DISTRICT.—On a previous page we have said that Nazareth congregation obtained supplies in 1766, and was organized soon after. This is said on the authority of a brief MS. history prepared for the General Assembly of the Presbyterian church under the direction of the second presbytery of South Carolina in 1808-9. The investigations of its pastor, the Rev. Robert H. Reid, have led him to fix, on reliable evidence, the organization of the church in the spring of 1772. That there was Presbyterian preaching earlier than this is to be inferred from the previous existence of a house of worship. It stood near the site of the present building, at the lower side of the graveyard. Its location was thus determined: two of the older men of the congregation stepped the distance between what was then known as the upper and lower settlements, and this spot being equidistant from both, was selected as the site. There were a few persons living in 1860 who could remember to have attended worship in that house soon after, and one before, the war of independence. The latter person was fourteen years old at the declaration of independence, and in health and in possession of her faculties of mind at the time of which we speak. The house of worship was small, built of logs, the pulpit constructed of clapboards, and the seats of the same material, without backs. "It was built without a subscription paper or presence of an architect." The occasional visits of evangelists like Hugh McAden and others, in all probability, led to the building of the first house of worship. At the organization of the church, so great was the reverence of the congregation for the office of ruling elder, they thought there was scarcely one among them fit to discharge its duties, and they had great difficulty in making a selection. The officiating minister who organized the church overruled their scruples: "*If yere canna get hewn stones, yere must take donna,*" i. e., *rough ones*. A new difficulty then arose. The candidates elect had such exalted views of the character and qualifications requisite for the office, that they refused for some time to be ordained. The first elders elected were Capt. Andrew Barry, Mr. Robert Nesbit, Mr. John Muckelwrath, and Mr. Thomas Peden. The appearance of the congregation when assembled for worship in these early

times, as in all our pioneer settlements, was widely different from that of modern assemblies. The ladies were chiefly their own merchants, milliners, and mantua-makers. They wore hats and wrappers of their own manufacture. The men were clad in knee-breeches and long waistcoats, and low-crowned and broad-brimmed hats, and in summer usually appeared in church without coats. They always came either on foot or horseback. No carriages encircled the sanctuary during their hours of worship. It was common for young men and women to walk four and five miles to church.

But they excelled in all the virtues of the Christian and the man. They revered the house and worship of God. They honored the Sabbath. Preparation was made on Saturday that this should be a quiet day in all their dwellings. If there was no public worship, the day was spent in private duties of religion. The family altar was set up, God's holy word was read daily, and his name invoked. The praises of God were sung out of Rouse's version of the Psalms to the air of Mear, Dublin, Dundee, or Old Hundred; family mercies were acknowledged, family sins confessed, and family blessings supplicated. In nearly all the first dwellings on these rivers the scenes were realized so beautifully described in the "Cotter's Saturday Night" of the Scotch poet Burns, a truthful representation of the simple piety of a Presbyterian family whether in the old country or in this:—

"The cheerfu' supper done, wi' serious face,
 They round the ingle form a circle wide;
 The sire turns o'er wi' patriarchal grace,
 The big Ha'-Bible, ance his father's pride:
 His bonnet rev'rently is laid aside,
 His lyart haffets wearin' thin and bare;
 Those strains that once did sweet in Zion glide,
 He wales a portion with judicious care,
 And 'Let us worship God!' he says, with solemn air.

"They chant their artless notes in simple guise;
 They tune their hearts, by far the noblest aim;
 Perhaps Dundee's wild warbling measures rise,
 Or plaintive Martyrs, worthy o' the name;
 Or noble Elgin beats the heav'nward flame,
 The sweetest far of Scotia's holy lays:

"The priest-like father reads the sacred page,
 Then kneeling down to Heaven's Eternal King,
 The saint, the father, and the husband prays:
 Hope 'springs exulting on triumphant wing,'
 That thus they all shall meet in future days;
 There, ever bask in uncreated rays,
 No more to sigh, or shed the bitter tear,
 Together hymning their Creator's praise."

The church was organized by the Rev. Joseph (afterwards Dr.) Alexander, who continued to preach to them as stated supply until after the war of the Revolution. The road that leads from the church to Pinckneyville, on Broad river, was first opened by the congregation as a bridle-way for Dr. Alexander to travel when he came to preach to them.

But this otherwise peaceful and godly congregation were not free from molestation. They were not long settled in their new house ere they discovered that they were not secure from Indian depredations and violence. While at work in the field they were exposed to the rifles of their deadly foe, and when travelling abroad their wives and children at home were not secure from the tomahawk and scalping-knife. The Enoree river was the line between the Cherokees and the white settlements, and the travel of a few hours would bring the Indian among them. Within a single night the savage enemy might come and perpetrate his deeds of blood and return before the dawn. The frequent murders and robberies of the Indians led to the building of three forts: one near Timmon's Old Field, called Prince's Fort; another in the fork of Middle and North river, on the plantation owned (in 1854) by Mr. David Anderson, called Nichol's Fort, from the name of the resident of the place; the third on Fairforest, at what was then called Poole's Iron-works, but now Bivingsville. They were block-houses, consisting of a few log cabins, notched down so closely and otherwise secured as to be impervious to a rifle-ball save at the port-holes. These forts were built previous to the declaration of independence.

At the beginning of the revolution the Indians became peculiarly troublesome. John Stuart, who was in fort Loudon in the year 1760, when it surrendered to the Cherokees, and who escaped barely with his life when the garrison was massacred, had in commiseration of his sufferings received from the General Assembly of South Carolina a present of £1500 currency, and a recommendation to the king, in consequence of which he had been appointed superintendent of Indian affairs. Though indebted to the colonial legislature for his position, he felt himself drawn to his sovereign by stronger obligations, and exerted all his influence to exasperate the Indians against the friends of congress. Under the representations of his emissaries the Cherokees began their massacres in the back settlements at the very time the British fleet attacked Sullivan's Island.

In the spring and summer of 1776 the Indians annoyed

exceedingly the settlements on Tyger river. The inhabitants were able to bestow but small attention upon the crops, they and their families having sought shelter in the forts. When they did work they carried their rifles to the field, and while some were engaged in labor others acted as sentinels to give notice of danger. Notwithstanding these precautions many lives were lost. In some few instances whole families were found murdered and scalped, and were buried in the same grave without shroud or coffin. On the south side of Middle river lived the family of Hampton.

"Anothony Hampton, the father, with his wife and daughter, Mrs. James Harrison, and his sons, Preston, Henry, and Edward, moved to Spartanburg district about the year 1774. At the commencement of the troubles between the colonies and the mother country, it was a matter of deep concern to the inhabitants on the frontiers of South Carolina that the Cherokee Indians should not engage in the war. In order to secure their peace, Preston and Edward Hampton made them a visit, and formed an acquaintance with their chiefs and head men. But they had already been seduced by the British government, and the time that Henry Clinton and Sir Peter Parker made their attack on Charleston, they commenced their incursions on the frontier of the State.

"The Indians approached Mr. Hampton's house, and some of the head men were recognized by Preston Hampton, who had hastened home to give warning of the intended rising. The elder children of Mrs. Harrison had been dispatched to warn the neighbors, and Mrs. Harrison and her husband were also at the moment absent. The Indians were met cordially, and old Mr. Hampton had already taken the hand of one of the chiefs in his friendly grasp when he saw the gun of another fire, and his son Preston fall to the ground. The very hand which he held a moment before now sent a tomahawk through his skull. His wife was dispatched in the same way. The infant son of Mrs. Harrison was dashed against the wall of the house, which was spattered with its blood and brains. John Bynum, a grandson of old Mr. Hampton, from whom these particulars were afterwards gathered, stood petrified with horror, and a warrior had raised his hand to strike him when the blow was arrested by a chief who took the lad under his protection. He remained many years with them, but was restored under the treaty of 1777. Mrs. Harrison on coming up saw her father's house in flames, and would have rushed into the midst of their enemies. Her husband held her back, and they hid in the weeds and thicket on the verge of the river till the savages were gone.

"Immediately after this massacre, Colonel Williamson raised a large body of militia, and marched into the Cherokee nation, and destroyed a large number of their towns and settlements. Henry Hampton killed with his own hand an Indian warrior who had his brother Preston Hampton's coat on in the engagement. Edward Hampton, at the time of the massacre, was at Baylis Earle's, on Pacolet, whose daughter he married. In this way he escaped the massacre. He was a bold cavalier, and one of the best horsemen of his age in South Carolina. In the second fight of Williamson with the Indians they began killing their prisoners. Following hard upon their trail he came to the body of a white woman, recently murdered and shockingly exposed. He dismounted, tore off his shirt, covered the body, drew it under a bush, and resumed the pursuit. He was afterwards killed by the Tories of "the bloody scout" in 1781. Gen. Wade Hampton was then in North Caro-

lina. He fought in the battles of the Revolution, exhibited extraordinary gallantry in the battle of Eutaw, and commanded at Plattsburg in 1813. His son Wade received the plaudits of Jackson at the battle of New Orleans, where he fought as a volunteer. The services of his grandson in our recent conflicts and his private virtues need no rehearsal."

Nearly at the same time James Reid, of North Carolina, who was come on business connected with the safety of the settlement, was attacked at the old ford on North river, a short distance below Snoddy's bridge. He was shot through his breast and thigh. He snatched the tomakawk out of the Indian's hand that came up to scalp him. The Indian being disarmed now fled. Reid escaped to Prince's fort, where he remained till his wounds were healed.

"At this time Mr. John Miller, one of the first settlers, was killed. He had taken his family to the fort at Pool's Ironworks, but apprehending but little danger had returned home. While crossing the Middle river at Buffalo bridge, a short distance above the confluence, he was shot down upon the bridge and expired immediately. He had been to a neighbor's house and was returning in company with two other persons by the name of Orr and Leach. They attempted to escape by running up on the south side of the river. The Indians, who had been concealed under the bridge or near it, continued to fire at them. The fugitives came to a small lagoon or marsh which impeded their progress. Orr, being a strong active man, cleared it with a bound, but Leach fell in, and as he lay quiet the Indians supposed he had been shot. They therefore followed in pursuit of Orr, and Leach escaped down the river where they had passed. They killed Orr and took his scalp. Orr was buried by the neighbors in the bottom where he was killed, and Miller about a quarter of a mile from the river, in the fork of the two rivers on the plantation now (1854) owned by Mr. David Anderson. He was buried without coffin or shroud, in the dress he had on. A brick wall encircling his grave marks his last resting-place. He was a tall, prepossessing, amiable man. He carried a copy of the Scriptures always in his pocket, and his death was regarded as a serious loss to the infant settlement. It occurred just before the declaration of Independence. The excitement on the subject of the war was great, and it was believed at the time that white men as well as Indians were concerned in these murders. The Indians continued to annoy the settlement at times till the close of the Revolution."—(Rev. Robt. H. Reid, in the Spartanburg Express.)

The next trouble which came upon the congregation was from the Tories. First came "the plundering Scout." They visited and plundered various families. Mr. Timmons, an old man, they hung up by the neck, but the rope either broke or was cut, so that his life was preserved. They abused old Mr. Collins, hacking him with their swords. Next came "the bloody Scout." They killed a Capt. Steadman, who was lying sick at Mr. Charles Moore's. They wore the Whig badge of distinction, and came upon Mr. William Caldwell near the church and shot at him several times, wounding his horse. Yet by an ingenious stratagem of uttering the word of command to imaginary comrades, he escaped. His young brother

had been sent to the house of Frank Howel to apprise them of their danger. Mr. Howel and two by the name of Timmons escaped, one man was killed, and the lad John Caldwell was so cut to pieces with their swords that he died the next day. They killed John Wood in his own house. At James Wood's, his wife begged on her knees for the life of her husband, but they denied her request. She begged that she might not see him die. They took him out of her sight and shot him. They went on to Poole's Ironworks and killed John Snoddy. This party was led by the "Bloody Bill Cunningham."

LONG CANE CHURCH, Abbeville district.—This congregation had been unsuccessful hitherto in their efforts to obtain a pastor. But in 1770 they again presented a supplication, by their messenger, Mr. John Lusk, to the synod of New York and Philadelphia, requesting that Mr. Josiah Lewis, who had already labored among them as a missionary of the synod, or some other minister, be appointed to supply them for twelve months, with a view to settlement. Mr. Lewis was appointed for six months, but it does not appear that he fulfilled this appointment. The people were still as sheep without a shepherd, until early in the year 1771, to their great satisfaction, they were visited by the Rev. Azel Roe and John Close of New Jersey, who were sent forth by the synod with plenary evangelistic powers "to preach the gospel, ordain elders, and administer the sacraments of baptism and the Lord's-supper." —(Minutes, pp. 403, 404, 412.) These brethren accepted the appointment, and made arrangements with Messrs. Russel and McAlpin, the bearers of the petition, to prepare for their reception. These gentlemen made their report to those who had sent them, who heartily set on foot appropriate measures for the reception of the missionaries.

The missionaries tarried some weeks, ordained elders, baptized children, and administered the Lord's-supper for the first time in these settlements. There is good reason to believe that this was a time of refreshing from the presence of the Lord, and that some "such as should be saved were added to the church."

We are not able to state who were the elders that were appointed, no records being found which will give the requisite information. Soon after the return of Messrs. Roe and Close the Rev. Joseph Alexander, then of the presbytery of Orange and pastor of Sugar Creek, North Carolina, made them a transient visit. A call, very ardently expressed, and signed by a

large number of persons, was sent for Mr. Roe, but was unsuccessful. Notwithstanding the anxious desire of the people to obtain a pastor from the synod of New York and Philadelphia, they remained still longer without one, to the great danger of the peace, harmony, and strength of the church.

About the fall of 1771 the Rev. Messrs. Josiah Lewis of the presbytery of Newcastle, and Hezekiah Balch of Orange presbytery, came and administered the Lord's-supper at ROCKY CREEK, a little church (or subdivision of the church) which had been planted and organized by Messrs. Roe and Close in the spring before. On this occasion there appears to have been a considerable stir in religious things among the people, and from this time the congregations at the four places of preaching seem to have settled down into a more distinct ecclesiastical order, and to have assumed more the form of regular churches; but they were all still destitute of a stated pastor. A considerable body of emigrants, immediately from Ireland, had become dispersed among the congregations, and although many of these were of the most orderly and reputable character, as is always the case, their predilections were different from those of the earlier settlers, and there was less harmony in public taste and sentiment. The new comers preferred ministers direct from Ireland. This circumstance, connected with the long vacancy in the church or churches, and the fact that their efforts to obtain ministers from the North were defeated, began to cool their zeal and cast a cloud over their prospects. Some of the late emigrants, with whom others joined by reason of these disappointments, sent to Ireland to the presbytery of Down for a minister whom they named.

About this time the Rev. John Harris, who had been appointed with other ministers in 1769 to visit and supply the vacancies in Virginia and North and South Carolina, but who appears not to have reached the upper settlements of South Carolina till now, came on a visit to the churches here, and in November, 1772, took the pastoral charge as stated supply of the congregations which by this time were known as Fort Boone, Bull Town, and Long Cane.—(MS. Hist. by Dr. Cummins and others as Committee of Presbytery of South Carolina.) About the same time with the first arrival of Mr. Harris these congregations were visited by the Rev. James Creswell of the presbytery of Orange, who settled in the congregation of Little river, Laurens district. Mr. Harris was born on the 29th of September, 1725, of Welsh parents, who settled on the eastern shore of Maryland early in the eighteenth century, and was

graduated at Nassau Hall (Princeton) in 1753, and soon after, October 12th, was taken on trial for licensure by the presbytery of Newcastle. He was ordained as pastor of Indian river, near Lewes, Delaware, in 1756.—(Webster, pp. 669, 670.) When the presbytery of Newcastle was divided he was set off to the presbytery of Lewestown. He seems to have preached to the churches of Wicomico and Monokin, names familiar to the earliest records of the colonial church. He resigned his pastoral charge in 1769. In 1774 he became a member of the presbytery of Orange, which then embraced all south of the presbytery of Hanover, in which connection he remained till he was set off with five others to constitute the presbytery of South Carolina, which held its first meeting at the Waxhaws, April 11th, 1785. In 1775 he accepted the regular call of the people, and labored among them as their stated pastor until October, 1779. At this time he was released from his pastoral charge on the ground of bodily indisposition, still serving the churches as occasional supply until they could obtain the services of another pastor. Mr. Harris lived till near the close of the next period of our history, but his most important ministerial labors were performed in this. In person Mr. Harris was not above the medium stature, but his sturdy frame and erect carriage commanded respect, and the severe but honest determination of his countenance tempered the pleasantries which often sparkled from his dark eye. By all his acquaintances he was acknowledged to have been a very judicious, pious, and exemplary minister of the gospel. But having (to use his own words) a hesitancy in his speech, his delivery was not of the popular kind; yet his solid sense and convincing argument gave him influence in the pulpit and in the judicatories of the church.—(MS. Hist.) In his missionary labors he was zealous and indefatigable, and ready to dispense the word wherever practicable, under a spreading tree, or in the log-cabin, and he had a word of encouragement and rebuke for all. An aged lady, born in 1769, recollects hearing him preach under a large chestnut-tree near the residence of Gen. Pickens, which was then the "Block-house," on the site now occupied by Abbeville village. In this discourse he inveighed against the use of tobacco and some other species of intemperance then prevalent, though the staple of his preaching was Jesus Christ and his righteousness. The three preaching stations before mentioned grew, under his care, to be regularly organized churches, a condition to which they had attained at the close of the war.

Bold, enthusiastic, and independent, he was peculiarly fitted for the stirring times in which he lived, and he labored as a true patriot to stamp his own principles of Republican liberty upon others. And it was his boast that every man in his congregations was a Whig. But, though the Scotch-Irish were of the right mintage, there were not a few "red-coats" in the country around. As early as 1773 he had formed a settlement in the "Flat Woods" on the waters of McKinly's creek and Little river, and as a landowner and planter he bore no small share of the losses and sufferings inflicted by the Indians and Tories. The Savannah river, too, being near at hand, it became necessary for the well-affected to seek protection in forts against marauding parties from the Georgia side. Much of his catechetical and other instructions were given in these forts, which were scattered along the Savannah river, or in those nearer his preaching stations, which had been built for protection against the Indians. About three miles from the spot where the church was built, which was afterwards called Hopewell, a palisade fort with port-holes, and supplied within with a school-house, minister's residence, and other log dwellings, had been constructed after the return of the settlers to their homes. It was called Fort Boone, most probably in honor of Thomas Boone, then provincial governor. The father of Rev. Dr. Gray, now [1861] of La Grange, Tenn., and the venerable lady before mentioned, his sister, were pupils in the school at Fort Boone, and catechumens of John Harris.

His republicanism and influential position rendered him specially obnoxious to the Tories. When he went forth alone on his errands of mercy he was often obliged to flee before them and take refuge for the time in some thicket. As they could not lay hands on him they took revenge on his property, driving off at one time nearly all his slaves to Florida, where the British established a depôt for them. At Bull Town was a fort, in the vicinity of Mr. Harris's plantation. In this neighborhood the Indians and Tories were particularly active. A negro woman was chased by them for three days with her child in her arms. At last she was caught and carried to the Indian nation, but made good her escape, leaving her child behind. The child was finally rescued by Colonels Pickens and Anderson, and is still (in 1861) living.

In the midst of these scenes it must not be supposed that the public worship of God was wholly suspended. The devout worshippers often bowed before him *on their arms*; and a veritable tradition asserts that Rev. John Harris often preached

with his gun in the pulpit beside him, and his ammunition suspended from his neck after the fashion of the times.

An anecdote is also told of him, evincing his determination and his insight into character. Colonel A——, a worthy man but of a pliant temper, lived far down on the Savannah, in a region much subject to Tory aggression. He was a personal friend of Mr. Harris and a member of one of his congregations, but having held a commission under the royal government, it was feared he would compromise his principles for British protection. This suspicion no sooner entered the mind of his friend than he mounted his horse, and taking his saddle-bags for a long visit, determined not to leave him till he took a decided stand on the right side. He stayed with him several days, and on his return reported that "all is right."

As an evidence of his position as a citizen, he was at one time a member of the provincial congress of South Carolina; and besides, in that frontier life was very useful to his people in a medical capacity. Aged persons remember that their parents spoke of him as old Doctor Harris; and tradition has preserved some instances of his success in the healing art.

Although very genial and tolerant, he was an uncompromising champion of the faith. And it was even thought that he would not hesitate to demonstrate his belief by physical as well as rational arguments. At the close of the war he was the only Presbyterian minister in what was afterwards known as Abbeville district; but he had something of a competitor in a brother of the Associate Reformed church, who, offended at the fearless independence of the Presbyterian and at some innovations in psalmody, often gave vent to sentiments more warlike than Christian.* It was said to him, "You had better take care; old Dr. Harris will get hold of you." "I dinna care," he replied; "he may hae the better of me in hither and yan, but I hae the advantage in length." Such were the men of that rude and practical age.

For these notices of Rev. John Harris we are chiefly indebted to the pen of Mrs. Mary E. Davis (of the family of Moragne, of the old Huguenot colony), who has kindly furnished them for the purposes of this history.†

* A son of Mr. Harris, a gallant and spirited youth, having learned something of music from an Englishman in Virginia, ventured to introduce Watts, and to give his father's congregation some new tunes to vary the routine of the old *Scotch dozen*, but received his reward by drawing down upon him the indignation of the conscientious singers of Rouse. The Associate Reformed clergyman alluded to above was the Rev. Peter McMullen.

† Printed also in Southern Presbyterian Review, vol. xv., p. 78.

The church edifices of this day were rude log-houses. "A traveller," says the same authority, "on the road leading from Charleston through the 'flat woods' of western Carolina, might have passed near enough to hear the songs of praise issuing from the log-building which was the first house of worship of the church of LOWER LONG CANE." It was situated in the midst of a rich country, on a level spot, in which the large trees stood up like columns in some mighty temple. The land on which it stood was given by a colonist from Ireland on the express condition that no grave-yard should ever be made there—a condition which has not been violated except in the burial of two or three foreigners. It was in this log-house that the Rev. Mr. Harris preached with his rifle at his side, and here he ordained the first elders, William Calhoun, senior, and A. Barksdale; and here, as early as 1777, he baptized several infant children, who, when they arrived at manhood, became elders in the same church.

There thus arose in due time the five churches of (1) Upper Long Cane, two miles north of Abbeville village, which is still called by the name Long Cane; (2) Lower Long Cane, embracing the territory now included in Hopewell church and congregation; (3) Rocky Creek, now known as Rock church, a few miles from the village of Greenwood; (4) Bull Town, now Rocky River, in the western part of what is now Abbeville district; and again (5) Saluda, now Greenville. The full adjustment of the bounds of these congregations belongs, however, to the next decade.

Nearly contemporary with the occupancy of these churches by Mr. Harris was the advent of Rev. William Raynoldson from Ireland. Though he was not the person named in the call sent to the presbytery of Down, he came over and settled among the people, although the churches were enjoying the labors of a pastor.

Such was Mr. Raynoldson's moral, or rather, in some things, immoral character (for he was charged with drunkenness), schismatic temper and pursuits, so unlike anything that had before existed, that it put a period to the harmony that had before graced and strengthened the people. Though he professed otherwise at first, he proved afterwards to be of the Secession church.

When the war grew hot between England and America, he turned Tory, went off and died among the British, leaving grievous maladies, of which he was the author, to survive him in the church.—(Materials for the History of the Presbyterian

Church in Abbeville county, South Carolina, compiled by Dr. Cummins by order of presbytery.)

In August, 1772, Rev. Joseph Smith, who was dismissed August 26th from the pastoral charge of the church of Lower Brandywine, Maryland, received a call from Rocky Creek and Long Cane. He had probably visited those regions soon after he was licensed, by the appointment of the presbytery of Newcastle, as Dr. Power and Dr. McMillan are reported to have done. This call he declined. He was born in 1736, graduated at Princeton in 1764, and died on the 19th of April, 1792. He was one of the noble pioneer ministers of Western Pennsylvania.—(See *Old Redstone*, by Joseph Smith, D.D., p. 56. Philadelphia, 1854.)

FRENCH PROTESTANT CHURCH AT NEW BORDEAUX, ABBEVILLE DISTRICT.—This church continued to maintain the worship of God in their native tongue, under the guidance of their pastors, Rev. Jean Louis Gibert and M. Boutiton, a worship all the more dear to them as it reminded them of their transatlantic homes, and all they had suffered there for the testimony of Jesus Christ. If unintelligible to their neighbors, it must have affectingly reminded these of that worship for which their own fathers also had suffered on other shores, where they too were denied “freedom to worship God.” In August, 1773, they experienced an irreparable loss in the death of their pastor, the founder of the colony, Jean Louis Gibert, in the vigor of life and in the midst of seemingly good health. He was cut off, by a sudden stroke, at the age of fifty-one years. Of his labors and sufferings as one of the *pasteurs du dessert* in his native land we have spoken in preceding pages, pp. 344-352. Tradition supplies the place of conjecture and fully establishes his character for learning and ability. These were displayed in directing the early movements of the colony, and afterwards, chiefly in catechising their youth, and in the general discharge of his ministerial and pastoral functions. His life, though not long, was an eventful one, characterized with great energy and devoted zeal. To have braved the bitter persecutions of malignant enemies for so many years—to have sustained the faith of the afflicted children of “the Church beneath the Cross” in his own native land—to have escaped the snares laid for him there—to have transplanted a colony of those persecuted saints to the American wilderness, where their descendants still reside, and to have watched over this colony during the first years of its existence—was accomplishing far more than

falls ordinarily to the most chosen servants of God. The choice library which he brought with him was distributed, after his death, among his descendants, and though his manuscripts and many valuable volumes have perished, enough yet remains as memorials of a man to be had in long remembrance. He left a widow and three small children, a son and two daughters. The son died unmarried. His youngest daughter, Louise, who was about six years old at her father's death, married William Petigru, and was the mother of Capt. Thomas Petigru, of the United States navy, recently deceased, and of Hon. James L. Petigru, of Charleston, whose family are the only lineal descendants of the Rev. J. L. Gibert. The other daughter married Mr. Thomas Finley, and died leaving an infant son, John Louis. He grew up a young man of great promise, but died while a student of the South Carolina college, and his remains were recently removed by the students of that college to the Elmwood cemetery, near Columbia, out of respect to an honorable family and to that distinguished "pastor of the desert," of the "Church under the Cross," Jean Louis Gibert.

John Louis Gibert was buried at Badwell, where he had lived, and the epitaph on his tombstone, erected by his grandson, will be read with interest. It is the composition of Hugh Swinton Legaré.

H. S. E.

JOHANNES LUDOVICUS GIBERTUS.
 Sævientem in Religionis Reformatæ Professores,
 Patriam fugiens
 Sociis Discipulisque Comitatus,
 Pius Exul,
 Littora heu longinqua petiit,
 Auspice, Vero
 Cui se suaque omnia voverat,
 Deo,
 Mare Oceanum permensus
 Has silvas quantunivis eo tempore horridas
 Cultis illis quidem sed præ superstitione scelestis
 Civibus suis nuper, Gallis
 Hospitiores expertus,
 Hic pauperem domum posuit;
 Et quavis Fortunæ sorte contentus
 Modo Fidem incorruptam servare
 Atque Libertate frui liceret,
 Hæc Arva
 Pro dulcibus Natis colebat.
 Sed præpropere Fato abreptus,
 Vitam hanc integerrime
 Et non infructuose actam

Cum illa celesti ac sempiterna
 Commutavit
 Aug., 1773—Æt. 52.
 Hoc monumentum sepulchrale
 Avo Sanctissimo,
 Nepos Pius
 Jacobus Ludovicus Petigru
 Ponendum curavit.
 MDCCCXXIX.

The nephew of John Louis Gibert [according to Coquerel, but "his brother," according to Moragne,*] Etienne Gibert, who was also educated at Lausanne, migrated to England, and was minister of the Chapel Royal. A volume of his sermons, and a book of criticisms on the writings of Voltaire were there published, and mark him as a man of ability and learning. Pierre Gibert, nephew of Jean Louis (according to Moragne) and of Etienne Gibert was taken to England by the latter, and partially educated there. He was brought to the colony by his uncle, Jean Louis Gibert. His English education gave him superior advantages in his new home, and the youth of the colony were chiefly indebted to him for their instruction, first in French, and then also in English. In the public affairs of the colony he became its acknowledged leader. He espoused the cause of the American colonies with great enthusiasm, and raised the standard of Independence among his people. The town-hall of New Bordeaux rang with his stirring appeals to his countrymen, to make common cause with their fellow-colonists of different descent against British oppression. They promptly espoused the Whig cause to a man, and in the war of the Revolution did good service to their adopted country. They were not unused to military organizations, for before they left Charleston, July 16th, 1764, the men capable of bearing arms were organized into a company, of which Daniel Due was captain, Pierre Leoron, lieutenant; and ——— Le Violette, ensign. This organization was perpetuated or renewed during their conflicts with the Tories.

There is no reason to believe that the pulpit of Rev. Mr. Gibert was ever regularly filled by another. It has been thought that Mr. Boutiton, his brother-in-law, preached to the colony, though no one affirms with certainty that he performed divine service as his successor. His sojourn with the colony

* We are indebted for the American history of this family to the excellent address of W. C. Moragne, Esq., delivered at New Bordeaux, November 11th, 1854, being the ninetieth anniversary of the arrival of the French Protestants at that place.

preceded the arrival of Mr. Gibert, as in 1765 he consecrated, after a threefold publication of the banns, the first marriage which occurred at New Bordeaux, that of "Pierre Moragne, natural and legitimate son of Pierre Moragne and Marie Paris on the one side, and Cecile Bayle, natural and legitimate daughter of Jean Bayle and Marie Seyral on the other." There is a tradition preserved in the family that Rev. Mr. Boutiton suffered under some mental malady in the latter part of his life which disqualified him for public duty. As the colony advanced, the restricted limits of the town of New Bordeaux were found too narrow, and the colonists dispersed more widely over the adjoining country. Indeed the English scheme of towns and townships laid out upon navigable streams, according to a definite plan, was over-ruled throughout the province by the nature of a new, unsettled country, and the necessities of the first inhabitants. The house or place of worship was removed from the town to a site on the banks of the river, not far from the present site of Gibert's Mills. Here they conducted their simple service without a pastor, the reading of sermons and singing of psalms being conducted chiefly by Pierre Moragne, sen., and the prayers by Pierre Gibert, Esq., as anciens or elders, in fact, if not by official ordination, of the Huguenot church of New Bordeaux.

Our Jerusalem was built, through all this period, "in troublous times." The Presbyterian population, with few exceptions, were marshalled on the side of liberty. They had to contend with the Royalists in their midst, their Indian neighbors, and the armies which Britain arrayed against them. The Royalists, led on by Kirkland, Fletchall, the Cunninghams, and Pearis, were confronted by Colonels Thompson, Richardson, and Williamson in numerous engagements. In one of these, known popularly as "The Snow-camp's," in December, 1775, our men suffered much, being illy provided, and scantily provisioned. They were rewarded by the temporary subjugation of the Royalists, many of whom never again assumed a hostile attitude. The Presbyterians especially took an active part in these contests, and the names of Andrew Pickens, of Major Joseph McJunkin, and others, elders in the church, became conspicuous as military leaders. After the gallant defence of Fort Moultrie, June 28th, 1776, which gave a respite to the State for two years from foreign invasion, Charleston enjoyed a lucrative commerce and supplied the north, as far as New Jersey, with foreign goods. The up-country was harassed still by the Indians and the

Tories, some of whom disguised themselves as Indians to wreak their vengeance upon the patriots. "The Tories," says Mr. Saye, "set up peeled poles at *their* houses, around which white clothes were wrapped. These were called passovers. On the 28th of June, 1776, the Indians commenced the work of death among the Whigs, but the Tories sat under their passovers in safety." Colonels Williamson, Hammond, and Lieutenant Hampton conducted expeditions against the Cherokees, whom they routed, laying waste their settlements, destroying their crops, and compelling them to cede the present districts of Greenville, Anderson, and Pickens. A full and interesting account of this expedition is found in Mr. Saye's history of Major McJunkin, in the Watchman and Observer of 1847, and in the Magnolia, which we regret that our limits forbid us to introduce. The fruitless expeditions of General Lee against Florida and of General Robert Howe, in which he lost five hundred men, chiefly by the malign influence of climate, and then was defeated at Savannah in December, 1778, and the miserable and sanguinary defeat of General Ashe on Briar Creek, in Georgia, March 16th, 1779, in which the bayonets of the Highlanders were turned upon the patriots after their surrender, exhausted greatly the resources of the country, and emboldened Prevost to advance upon Charleston. He was obliged to retire to Savannah, where he was unsuccessfully besieged by Gen. Lincoln and Count d'Estaing, in which we lost more than a thousand men. In the retreat of Prevost, besides a system of universal and rich plunder, some four thousand slaves were lost to their masters with the empty promise of freedom, three thousand of whom were sold in the West Indies. Of those who were left, some clung to the boats as they pushed off till their fingers were cut off with cutlasses. Many perished in the woods. Those who were got off with the army were left on Otter Island, where they died with camp fever, their bodies being devoured by birds and beasts, and the island strewed with their bones. The British were active at Augusta, and were joined by many infamous characters who were freebooters and bandits, and marched through the settlements perpetrating acts of dreadful cruelty and robbery. Andrew Pickens, an elder of the Long Canes church, collected the Whig militia of the district of Ninety-Six, and with about three hundred men, pursued them into Georgia, came up with them near Kettle Creek, in Wilkes county, on the 14th of February, 1779, and dispersed them with great slaughter, in which Col. Boyd, their leader, was slain. The

prisoners were tried as traitors. Seventy were condemned to death, but their leaders only were executed. This second insurrection of the Tories was thus quelled. In all these conflicts our Presbyterian brethren suffered either by wounds, disease, imprisonment, or death, and the houses and plantations of those who lived in the march of the invading and retreating enemy were plundered and desolated.

Yet in the midst of these scenes of conflict our people were by no means neglecting the interests of learning and religion. The Mount Zion society was established in the city of Charleston January 9th, and incorporated February 12th, 1777, "for the purpose of founding, endowing, and supporting a public school in the district of Camden for the education and instruction of youth." The preamble of the constitution is prefaced by Isaiah, lx. 1, and lxi. 3—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified." The very language is jubilant with hope and courage, and the quotation may have suggested the name the society adopted. Its members were dispersed over the State. It was to have weekly, quarterly, and annual meetings, and these, for the convenience of the most numerous body of members, were held in Charleston. It was to have local committees in the country, and thirteen governors or directors, seven in the country and six in the city. The first president was Col. John Winn, and its wardens Gen. William Strother and Capt. Robert Ellison. Col. Thomas Taylor, Capt. Thomas Woodward, and other patriots, were among the first signers of its constitution. Its membership the first year was fifty-eight in number. In 1778 ninety-six were added; in 1779, eighty-seven; so that at the close of this decennium two hundred and sixty-four names were found upon its roll. In the second year of its existence we find among the names Andrew Pickens, Charles Cotesworth Pinckney, four sons of Anthony Hampton, Henry, Edward, Richard, and Wade, and the brother of Anthony, John Hampton. About this time a school was taught in Winnsboro by William Humphreys, who, it is believed, was placed there by the Mount Zion society. This Mr. Humphreys was a member of the society and owned lots in Winnsboro, which he sold about 1800. At what time this school was discontinued is not known, but it

was probably about the time when Lord Cornwallis moved his headquarters to Winnsboro, in 1780. What connection this society had with the interests of the church will be seen hereafter.

BOOK TWELFTH.

1780-1790.

CHAPTER I.

THE period on which we now enter covers that of Carolina's greatest suffering. The three first years of this decade to the peace of Paris, on the 30th of November, 1782, and more especially the two first of these years, were filled with sanguinary conflicts of greater or less importance, bringing untold calamities to this afflicted State. From the seaboard to the mountains its soil was stained with the blood of its sons. The mere enumeration of the various battles and contests shows how replete with alarms and how full of deeds of endurance and heroism were these days of trial. The battle of Lenud's Ferry, the fall of Charleston, the battle of Beckhamville, and of Mobley's Meeting-house in Chester district, of the Waxhaw in Lancaster, of Hammond's Store, of Williamson's in York, of Rocky Mount, of Cedar Springs, of Hanging Rock, of Wateree Ford, of Camden, of Fishing Creek, of Musgrove's Mills, of Nelson's Ferry, of Stallions, of Fort Cornwallis at Augusta, of Wahab, of Bigger's Ferry, of King's Mountain, of Tarcote Swamp, of White's Bridge, of Fish-dam Ford, of Blackstock, of Rugely's Mills, of Cowpens, of Georgetown, of Socastee Swamp, of Friday's Fort, of Thompson's on the Congaree, of White's Bridge near Sampit, of Wiboo Swamp, of Mount Hope, of Big Savannah, of Scape Hoar, of Sampit Bridge, of Fort Balfour on the Pocotaligo, of Fort Watson, of Hobkirk Hill, of Orangeburg, of Fort Motte, of Nelson's Ferry, of Fort Granby, of Fort Galphin, the siege of Ninety-Six, the battle of Georgetown, of Congaree Ford, of Watboo, of Parker's Ferry, of Eutaw, of Fair Lawn, of Black Mingo, of Haye's Station, of Strawberry Ferry near Monk's Corner, of Combahee, of Wombaw, of John's Island,—all these engagements, in many of which, it is true, large numbers were not involved, spread as they were over the whole State, show the

agitations of the times and the severe trials of our revolutionary fathers.

During the remaining seven years of this period the State was organizing its civil government, and the church spreading itself more and more over that field of usefulness which it has ever since occupied.

In resuming our history of the churches, we commence as before with the INDEPENDENT CHURCH IN CHARLESTON, it being the oldest in the State, except the Episcopal church of St. Philip's, for which the priority is claimed. In our last notice we found the congregation vacant, and inviting, July 18th, 1779, Rev. Mr. Edmonds and Dr. Percy, an Episcopalian of liberal views, to preach for them till the following October. They had two places of worship, the "*White Meeting*," in Meeting-street, and the church in Archdale-street, originated in 1772 by the energy and influence of Rev. William Tennent. The walls of this house of worship had been completed, the whole covered in, and most of the pews put up; but it remained in this unfinished state during the eight years of the Revolution and for some time after its termination. The venerable Josiah Smith, the former pastor of this church, was still living, though disabled from ministerial duty, and it is most probable that the pulpit continued to be filled in the early months of 1780 by Rev. James Edmonds. On the 11th of February the British army landed within thirty miles of Charleston. The General Assembly of South Carolina being then in session, clothed John Rutledge with almost dictatorial powers, commissioning him to see that "the Republic sustained no harm." At Wappoo, on James Island, Sir Henry Clinton formed a depôt and erected fortifications. On the 1st of April he broke ground at the distance of eleven hundred yards from the city, and at successive periods erected five batteries on Charleston Neck. The garrison were equally assiduous. They strengthened and extended the works thrown up in the spring of 1779, and continued the line of defence from the Ashley to the Cooper river. A deep moat filled with water and an abbatis extended from river to river. These lines were on the ridge of land where St. Paul's [Episcopal] church, the orphan-house, the citadel, and the second Presbyterian church now stand. The bombardment of the city commenced on the 12th of April, and was carried on with great pertinacity. The enemy threw shells, fire-balls, and carcasses, ingeniously contrived with combustibles, loaded pistol barrels, &c., by which many buildings were set on fire, and

some few lives were lost. The families living in the city sought protection in their cellars, and only about twenty are known to have been killed. One case of peculiar interest was that of a man serving at his post in the defence. He had been relieved, had just entered his house, and was just then embraced by his anxious wife with tears of gladness, when a ball passed through the house and instantly killed them both.—(Johnson's Traditions of the Revolution.) The Rev. Mr. Edmonds continued to perform divine service in the church, to a few worshippers, mostly women and invalids; for the men were by night and day on the lines. While on one occasion he was engaged in this duty, a bombshell fell in the churchyard; the worshippers instantly dispersed and retired to their usual places of abode. Divine service was wholly intermitted from that day, for the two years and eight months that followed.—(Ramsay's Hist. of the Circular Church.) At last the third parallel of the enemy was completed, the parties were within speaking distance of each other, and every object shown above the lines was riddled with bullets. On the 11th of May the British crossed the wet ditch by a sap which had drawn off its water, the city was no longer tenable, and on the 12th of May capitulated to the British general.

The Rev. Mr. Edmonds was sent with others on board the prison-ship *Torbay*, in May, 1781. In consequence of the war, the church was temporarily disorganized and dispersed. For six years it remained without a settled minister, and divine service was discontinued for half that period. The church building was used by the British as a hospital for their sick, and afterwards as a store-house for their provisions. The pulpit and pews were taken down and destroyed to make room for these purposes. Even the right of sepulture in the cemetery was denied to the families of worshippers who were in Charleston after their capitulation as prisoners of war. About thirty-eight heads of these families were exiled, partly to St. Augustine, in 1780, and partly to Philadelphia, in 1781, in direct contradiction to the terms of capitulation. Their influence doubtless restrained many from exchanging their parole as prisoners for the protection and privileges of British subjects. And Lord Cornwallis, soon after his victory at Camden, gave orders to send out of the province a number of the principal citizens. It had before been promised that they should remain in Charleston until exchanged or otherwise released from parole. Now the British claimed it as the right of victors to remove their prisoners wherever they pleased. They

were thus secluded from their wives and families, could not correspond with them without subjecting every letter to the inspection of their conquerors, were cut off from communication with their countrymen, and without funds. Others were debarred from trade and from exercising those professions by which a livelihood was obtained, and from "all mechanic arts, business, or occupation." And even when these prisoners were released, it was not to return to their own homes and meet their families in peace. The prisoners of St. Augustine were sent to Philadelphia, their families were banished thither also, and thrown on the charity of strangers for their support. Thus a bitter hatred was engendered by this war against the British people for their gratuitous cruelty.

"Three days," says one who was a sufferer, "three days after the exchange of the St. Augustine prisoners had been ratified in Charleston, the commandant of that place issued a proclamation ordering all those families to leave the city and the State by the 1st of August whose fathers had not taken protection. This was the unkindest cut of all. The fathers in St. Augustine did not know of this order and could not provide for the exigencies of their families. The mothers had all suffered great privations; many were destitute of support when their husbands were abroad, and were obliged to sacrifice their furniture, ornaments, and other property, for the means of removal. None knew when they might again meet their husbands, if ever, or find means of making known their situation and necessities." Among these was Mrs. Mary de Saussure, wife of Daniel de Saussure, of whom we have written, one of the most respectable merchants of Charleston, and one of the most exemplary citizens of the State. A copy of Mrs. de Saussure's petition to the commandant for permission to sell her furniture to obtain the means of removal has been preserved by her children and grandchildren.

On the 25th of July many of these families embarked for Philadelphia, in a brig commanded by Capt. Downham Newton, with a passport making her a flag of truce. "Among them," says the informant, Joseph Johnson, M. D., *Traditions of the Revolution*, pp. 331, 332, "were my mother and family; of the others, we can only recollect the families of Mr. Josiah Smith, in which was included his venerable father, the minister, so aged and infirm that he required constant personal attentions; also the families of Messrs. George A. Hall, Samuel Prioleau, William Lee, Logan, Cripps, Axson, and North. They had a prosperous voyage, entered the capes of Delaware

on the 2d of August, and, with a fair wind, continued their course up to Newcastle. Another brig had been in sight all day, pursuing the same course a little behind them. As they anchored in the evening the other brig anchored close alongside. My father being on the deck of this last brig, hailed the other without the use of the trumpet, and was answered 'from Charleston,' in the well-known voice of the captain. They immediately recognized each other. 'Is that you, Downham Newton?' 'Aye; is that you, William Johnson? We have your family on board.' Many other manly voices immediately and anxiously inquired each for his own family, and a joyful meeting then took place of many dear ones, thus providentially brought together. The pious effusions of their gratitude were offered up to *Him* who had so unexpectedly effected the meeting of relatives and friends, without preconcert or provision on their part."

The Rev. Josiah Smith, to whom allusion is above made, as we have seen in the earlier pages of this volume, held a conspicuous place among the ministers of South Carolina, until in God's mysterious providence he was stricken down by paralysis. The closing period of his life is thus described by Dr. Ramsay, who was contemporary with him long enough to know his worth and to be familiar with his history:—

"When independence was declared his age and infirmities put it out of his power to render his country any active service, but his heart and his prayers were with the friends of America in every period of the Revolution. When Charleston surrendered he became a prisoner of war, and was paroled as such. He discovered no disposition to return to his allegiance as a British subject, but honorably observed his parole. In the year 1781 the royal commanders compelled Mr. Smith, with his son's family, of which he was one, though in the seventy-seventh year of his age, to leave Charleston. He was with them safely landed in Philadelphia, and shortly after, in the month of October of the same year, died there. In the worst of times he repeatedly expressed a cheerful hope that he would live to see the troubles of America ended. This was so far realized that he survived for a short time the surrender of Cornwallis.

"His venerable age, distinguished eminence in the church as a man of learning and piety, his steady patriotism and personal sufferings in the cause of liberty, excited a general sympathy in his behalf. Though he died a stranger, in a strange land, he was particularly honored. His funeral was respectably attended by the citizens of Philadelphia, and by most of the Carolina exiles then in that city. The Presbyterians of Philadelphia directed that his body should be buried within the walls of their Arch-street church, and between the remains of his two friends, the Rev. Gilbert Tennent and Samuel Finley, D. D., late president of Princeton College.

"Mr. Smith left two sons, Josiah and George, and two daughters; one of the latter married Capt. Edward Darrel, the other Daniel Bordeaux, Esq. The issue of these four children of the Rev. Mr. Smith, now, in 1814, living, is forty-nine."

The history of Mr. Thomas Legare belongs both to the con-

gregation of the John's Island Presbyterian church and the Independent or Congregational church of Charleston. He was a worshipper in both, his summer residence, as in the case of his son of the same name, was in one congregation, his winter residence in the other. Mr. Legare had returned to Charleston to join his fellow-citizens in defending the town, and was there during the siege. After the fall of Charleston he first became a prisoner on parole, and his case illustrates the vicissitudes which befell the men of his day. As a paroled prisoner he was permitted to return to his plantation in St. John's, Berkley, near Monk's Corner. There they were visited and plundered by Tarleton. He removed his family to Charleston, and as his town residence was occupied by the British, he took refuge in the upper story of Mrs. Ellis's house, subsequently occupied by the Misses Ramsay, the British having possession of the lower. Dr. Ramsay was taken to the Provost prison, which was the basement or cellar story of the exchange, and Mr. Legare was made to rise from a sick bed and occupy the same place. In the autumn he was confined on board one of the prison-ships, with his son James, John B. Holmes, John Edwards, Rev. James Edmonds, Job Palmer, and others, until exchanged, when they were to be sent to some port on the Chesapeake or Delaware. Just as they were moving away from the shore, Miss Martin, afterwards Mrs. Ogier, ascended one of the fortifications, waved her bonnet in the air, and exclaimed, "Courage, my countrymen; keep up your spirits; better days ahead." She was answered by three cheers from the prisoners; but the British officers and soldiers were enraged, some of whom were for proceeding to violence, but were restrained by others. In May, 1781, a general exchange was agreed to. The prison-ship was ordered to Virginia in June, 1781. Mr. Freer visited Mr. Legare and endeavored to persuade him to take British protection. He told him of the illness of his wife and daughters, and that he probably would never see them again. Mr. L. was firm, and Mr. Freer got leave for him to make a hurried visit home before he left. They had scarcely recovered when they were ordered to Philadelphia, with other families, among them the family of Job Palmer, Mrs. P. being in hourly expectation of her accouchement. After a stormy, unpleasant passage in an unseaworthy vessel, they reached Philadelphia, where shortly after Rev. Dr. B. M. Palmer, sen., was born. When the prison-ship in which Mr. Legare was confined reached the mouth of James river, the prisoners were all landed on a desolate sand-

bank (probably Craney Island, on which a fort has since been built), separated from the main by a wide channel. The prisoners remonstrated, but the captain declared that such had been his private instructions, and there he left them, without a drop of water or a morsel of food. Having nothing before them but the horrors of starvation, most of the party sat down in despair. But Mr. Legare went searching about and discovered the end of a boat projecting out of the sand on the beach. This, with the help of his son James and Job Palmer, he dug out, and found to be sound, except a hole in the bottom, made by a ball fired through her. They caulked the hole with a part of their clothing, and conveyed themselves and associates to land. Mr. Legare, his son James, Mr. Palmer, and J. B. Holmes, obtained horses and set out for home, and had reached Goose Creek, where, meeting with Mrs. Wm. Elliott, she informed them that their families were in Philadelphia. They then retraced their weary way, meeting many singular adventures and surprising providences. He at last reached Philadelphia and found his family, but reduced to want. Here he was supplied with funds by Mr. Robertdean, on one occasion by Mr. Gilbert of New Jersey, whom Mr. Legare had permitted to build a ship from timber cut on Mr. L.'s land free of charge, then by a sum of money sent by Mr. Freer, who had claimed the crop on L.'s place, which was appropriated by the British, and made them pay for it, and now sent on the money. The news of the surrender of Cornwallis at Yorktown was received late at night. Congress was then in session. The messenger of that body, on receiving the despatches with the news, ran to deliver them in the highest excitement and joy. He had scarcely entered the hall when he fell dead with apoplexy.—(Medical Lectures, by Dr. Rush.) Mr. Legare first heard the news by the cry of the city watchmen, who were all Dutchmen: "Half-past twelf o'clock, and Gornwallis es daken." Legare threw up the window and cried out, "What, ho! friend, do you say Cornwallis is taken prisoner?" "Yaw, Gornwallis es daken," and burst out into a Dutch song.*

But the exiles in Philadelphia, while the royal army yet

* MS. account of the Legare family, compiled by Mrs. Flud, a great-great-grand-daughter of the Huguenot emigrant, Solomon Legare, from statements collected by her mother, Mrs. Burden, her uncles, James and Thomas Legare, Mrs. Thomas Ogier, senior, Mrs. Bascom, and others; also from files of papers searched out by Hugh S. Legare. See also Johnson's Traditions of the Revolution, p. 370.

occupied Charleston, anticipating a speedy departure of the foe, took provisional measures for the supply and reorganization of their church. The following procedure is found in the records of the congregation, under date March 25th, 1782:—

“The exiles in Philadelphia, ‘having through the good hand of God, a prospect of returning to our country again,’ made out a kind of circular call, to be presented first to the Rev. George Duffield; if he declines, then to the Rev. James Greer of Deep river; if he declines, then to the Rev. Mr. William Hollingshead of Cohansie, New Jersey, promising, in consequence of their altered circumstances, one hundred pounds as salary and a house as parsonage.” This call was signed by

Josiah Smith, *Trustee*,
 Thomas Legare, “
 Edward Darrel, “
 David Ramsay, “
 James Fisher,
 Isaac Holmes,
 Anthony Toomer,
 Samuel Miller,

William Wilkie,
 Charles McDonald,
 James Wilkins,
 J. H. Thompson,
 Thomas Hughes,
 Job Palmer,
 S. Smith,
 Samuel Baldwin.

Dr. Ramsay, one of the signers, was at this time one of the delegates to Congress, of which he continued a respected member till 1786, being for one year the president of that body.

An interesting letter of Josiah Smith's to Mr. (afterwards Dr.) Hollingshead is on record, dated January 1st, 1783.—(Records of Circular Church, p. 257.) Mr. Hollingshead declined this call under the recommendation of the presbytery.

The remnant of the church in Charleston, from the time of the evacuation by the British army, December 14th, 1782, began to devise means for the repair of their desecrated sanctuary. On the 1st of June, 1783, at the suggestion of Dr. Ramsay, they renew their call to Mr. Hollingshead and offer the salary given to Mr. Tennent before the war. Mr. Hollingshead accepted their call, and was dismissed by the first presbytery of Philadelphia in consequence of this acceptance, in July of that year.* He arrived in Charleston on the 22d

* William Hollingshead was born in Philadelphia, October 8th, 1748, and was the son of William Hollingshead, who was distinguished in civil life at the commencement of the Revolution. His father, Daniel Hollingshead, came from Lancashire, England, to Barbadoes, early in the eighteenth century, where he married Miss Hazell, daughter of a wealthy sugar planter, and some time after came to New Jersey and settled in the neighborhood of New Brunswick. William Hollingshead was the eldest of fifteen children. He became a member of the church at the age of fifteen, and was graduated at the university of Pennsylvania in 1770. He was licensed to preach by the presbytery of Philadelphia in 1772, and ordained and installed pastor of the

of November. The repairs of the church had been completed by a general subscription, to which members of other denominations contributed, at a cost of \$6,000, and the renovated edifice was opened and consecrated anew to divine worship on the 11th of December, 1783, with an excellent and appropriate sermon by the newly-arrived pastor, on the very day appointed by Congress as a day of thanksgiving to Almighty God for the blessings of peace and independence.

On June 11th, 1784, the Rev. Mr. Hollingshead received his full induction as pastor of this church, in their own peculiar way, Mr. John Scott addressing him in the name of the church, acknowledging him as their minister, the church giving him at the same time the right-hand of fellowship.

On the 25th of September, 1786, the congregation wrote to Rev. Ashbel Green, who had been licensed by the presbytery of New Brunswick the February before, to become the colleague of Mr. Hollingshead, and were encouraged to address him again, using the same argument before used with Dr. McWhorter. Shortly after, Mr. (afterwards Dr.) Green received a similar invitation from the Second Presbyterian church of Philadelphia to settle there as colleague to the Rev. Dr. Sproat. In view of the difference of age between the two men, Mr. Green, acting under the advice of Dr. Witherspoon, accepted the Philadelphia and declined the Charleston call. As they did not hear immediately from Mr. Green, they wrote to Mr. (afterwards Dr.) Morse, then of Liberty county, Georgia, to pass a few Sabbaths with them.

Foiled in their attempt to obtain a colleague pastor, they apply July 29th, 1787, to Drs. Sproat and Duffield of Philadelphia for counsel and aid. Meanwhile, they proceed with their measures for the repair and the completion of the collegiate church in Archdale street. In June, 1776, during the attack on Sullivan's Island, this church was occupied by the country militia, and the pews were at that time destroyed. It was further injured by the British in 1780. Its sashes were broken out, and it was otherwise dilapidated. In 1786, a contract was made with Messrs. Palmer and Miller for the restoration of the seventy pews, and for putting it into proper order for worship. The cost of this restoration was \$6,000; and it was opened for public worship by the Rev. Mr. Hollingshead

Presbyterian church in Fairfield, New Jersey, the next year. Here he was greatly esteemed, and enjoyed a high degree of popularity through the whole region.—Sprague's Annals, ii., p. 58.

on the 25th of October, 1787, whose sermon on the occasion was published.

In December they received a reply from Drs. Sproat and Duffield, recommending to their attention three names, and the church forthwith made out a call, which was subscribed by sixty-five members and supporters, and at the same time all the members and supporters subscribed the new constitution of the church.

On the 16th of September, 1788, Isaac Stockton Keith became their collegiate pastor, in answer to the call before mentioned. He was the son of William and Mary Keith, and was born at Newton, Bucks county, Pennsylvania, January 20th, 1755. He was graduated under Dr. Witherspoon, at Princeton, at the age of twenty, in 1775, where also he had received his academic education. After graduation, he taught a Latin school at Elizabethtown, New Jersey, subsequently to which he pursued his theological studies under the general direction of the Rev. Robert Smith of Lancaster county, Pennsylvania. He was licensed by the presbytery of Philadelphia, in the autumn of 1778, and was engaged for a short season in missionary labors. In March, 1780, he was called to the church of Alexandria, District of Columbia, was ordained by the presbytery with a view to this pastoral charge, and was dismissed from that presbytery on the 30th of May, to the presbytery of Donegal, with which the church at Alexandria was connected. He continued to serve this church till the date above mentioned, in 1788, when he formally accepted the call, and received from the church the right-hand of fellowship. They voted him a salary of two hundred guineas. Shortly after this he was married to Hannah, daughter of Rev. Dr. Sproat of Philadelphia.

“The two pastors alternated, every morning and afternoon, in the two churches, each preaching the same sermon twice the same Sabbath. This arrangement was adopted by a large majority, but from it were the following highly respectable dissentients, viz.: Thomas Lamboll, Henry Peronneau, Arthur Peronneau, Charles Warham, Mark Morris, and Daniel Legare, junior, on the ground that it was in conflict with the spirit of Congregational polity, and particularly with the fundamental principle, that every church is a distinct, independent, self-governed society. This led to some dissensions and discussions, and, finally, to an examination of the records, and an investigation as to the real character of the church, in regard to denomination and church government. A committee reported the following as the substance of what had been unanimously adopted, February 5th, 1775.

“That this church never has adopted any one distinguished name, platform, or constitution, in a formal manner, nor declared of what denomination of dissenters it is, but suffered itself to be called either Presbyterian, Congregational, or Independent: sometimes by one of the names, sometimes by two of them, and at other times by all the three.

“ We do not find that this church is either Presbyterian, Congregational, or Independent, but somewhat distinct and singular from them all.

“ That the main thing this church has in view ever since the year 1732, was not so much to define exactly the particular mode of their discipline, and to bind their hands up to any one stiff form adopted either by Presbyterians, Congregationalists, or Independents, as to be upon a broad dissenting bottom, and to leave themselves as free as possible from all foreign shackles, that no moderate persons of either denomination might be afraid to join them.

“ This free and liberal plan has been so much in their view, that for many years they would not take any name at all, but considered themselves only as a certain society of Christians, worshipping in a brick meeting-house, and had no hesitation about the denomination of their minister, so be he was a Protestant Pædo-baptist dissenter from the Church of England, a moderate man, and willing to leave them free: and it appears that, if they have latterly adopted the word Congregational, it is with no other idea than that they acted as a congregation, disconnected from all others; not supposing themselves, on account of this name, bound up to every stiff rule laid down by a meeting at the Savoy, or at Cambridge, in New England; many of the rules there adopted could, perhaps, by no means be put into practice here, nor would ever be assented to by this church, who have never bound their hands by the forms of the Savoy or the Cambridge, more than by the Westminster directory; reserving it in their own hands, from time to time, to act as circumstances and conscience might require in their disconnected situation.

“ Its constitution is to have no absolute invariable form, but to act upon the freest and most liberal principles, as occasion may serve and edification direct.

“ And, although its lands were given, and legacies left to it at different times, under different names, according to the idea of the donors, yet those names have never been formally adopted by any act of the church, nor are we obliged to adopt or act upon any one of those forms.

“ But it also appears,

“ That although this Church is upon so broad a bottom, yet that it might not be liable to any interruptions in the disposal of its temporalities and in the choice of a minister, and might keep itself free in its actions, it has established Laws for the choice of managers,

“ the introduction of voting supporters—

“ election of ministers.

“ These laws do not interfere with the peculiarities of any denomination of dissenters.’

“ From this document, it appears that the church was a free ecclesiastical democracy, without vestrymen, elders, or any other order of human pre-eminence. In secular or pecuniary concerns, the payers of pew-rents, called *supporters*, had equal rights and votes with communicant members, called *members*; but the latter had the exclusive right to appoint deacons, and, in conjunction with the minister, to admit members to the communion. In the election of a minister the members had also the sole right of fixing the time of proceeding to an election; but they had only an equal *per capita* vote with the supporters. There was, also, a veto on the dismissal of a minister, their concurrence, on a separate vote by themselves, being an essential pre-requisite to any action on that subject, by the supporters—and, in all spiritual concerns, they voted, although paying no pew-rent. These, it is believed, are substantially among the rules and canons for the government of the church at the present time.”

On the 8th of March, 1789, the congregation resolved on the organization of “The Society for the Relief of Elderly and

Disabled Ministers, and the Widows and Orphans of the Clergy of the Independent or Congregational church in the State of South Carolina." Dr. Ramsay says, "The providential affliction of the Rev. Mr. Smith suggested to the church, in its latter days of prosperity, the expediency of providing a permanent fund for the support of elderly and disabled ministers and their families. In this manner a kind Providence has overruled a partial temporary evil for a general permanent good." His paralytic affliction rendered him for more than thirty years incapable of performing the duties of his office, and the inadequate support he had received for the preceding twenty-three years of active service put it out of his power to provide for the extraordinary emergency. He was therefore in a great degree dependent on his eldest son, Josiah Smith, for the means of living.

This society was evidently intended for the relief of the disabled ministers of Congregational churches throughout the State, though it has for many years enured to the benefit of the ministers of this congregation alone, which is at the present time [1864] almost the only remaining representative of that ecclesiastical polity. The society was chartered by the General Assembly of South Carolina, on the 7th of March, 1789. It consisted in 1815 of forty-seven members, each of whom paid annually one pound sterling. Only three of its members at that time were clergymen, and its capital then amounted to \$30,000.*—(Dr. Ramsay's History of the Independent or Congregational Church.)

The INDEPENDENT OR CONGREGATIONAL CHURCH worshipping at WAPPETAW, in Christ Church parish.

Rev. Mr. Atkins was the pastor of this church at the commencement of this period. His history is unknown to us, save that he was murdered in the parsonage, near the church, by his negroes, as was supposed, at the instigation of the British,

* Among the prisoners sent to St. Augustine after the capitulation of Charleston was the Rev. James H. Thompson, who was a minister of the Congregational or Independent church; but was employed as the teacher of an academy, and was probably without charge. He and Rev. John Lewis, rector of St. Paul's Colleton, preached to the prisoners until forbidden by the Commandant, because they could not offer up prayers for king George, and "for his triumphs over all his enemies." While permitted to officiate, he read the prayers and conformed to the liturgy of the Episcopal church, and with them a printed sermon generally of the Church of England. After the peace he resumed his occupation as a teacher, and continued the principal of a classical seminary of great excellence. He married a daughter of Mr. Theodore Trezvandt, and left three daughters, who all married and left families.—(Johnson's Traditions of the Revolution.)

who then occupied the church as barracks. They burnt it when they were evacuating Charleston in 1782, and all the old books of the church are said to have been destroyed at the same time.—(The Claims of Wappetaw, &c.)

Of the history of this church from the evacuation of Charleston to the settlement of Dr. McCalla, in 1788, we find no other notice, save that of its incorporation as the Independent church in Christ Church parish in 1786. Daniel McCalla, D. D., was born at Neshaminy, Pennsylvania, in 1748, and received the rudiments of education at Fagg's Manor, in his native State, under the Rev. John Blair. He was admitted to the church at the early age of thirteen. He was graduated at the college of New Jersey, with a high reputation as a scholar. He opened an academy in Philadelphia, and during his labors as a teacher made himself familiar with the science of medicine, mastered several of the modern languages, and pursued also a course of theological study. He was licensed as a preacher by the first presbytery of Philadelphia, on the 20th of July, 1772. He was ordained and installed as pastor of the united congregations of New Providence and Charleston, in Pennsylvania, in 1774. Here he preached with great acceptance till the opening of the American Revolution. His heart was deeply interested in the cause of Independence, and at the commencement of hostilities, when the troops under General Thompson were ordered to Canada, he was appointed chaplain of that corps by Congress, the only chaplain Congress ever appointed, appointments to chaplaincies being subsequently devolved upon the commanding officers of each regiment. He was made a prisoner, with Gen. Thompson and other officers, at Three Rivers, and was confined for several months in a loathsome prison-ship and subjected to brutal treatment. Released at length on parole, he was restored to his congregations in the latter part of 1776. He was soon after charged with violating his parole in praying for his country. Finding himself involved in difficulty, he escaped to Virginia, where, after some time, he was released from his parole by an exchange of prisoners. Opening an academy in Hanover county, he enjoyed a high popularity as a teacher, and the congregation of which Rev. Samuel Davies had been pastor being vacant, he succeeded to the charge and preached with much acceptance. He here became connected in marriage with Eliza, second daughter of Rev. John Todd, of the county of Louisa, an amiable and accomplished woman. Mr. McCalla was eminently a social man and perhaps not always discreet. He mingled in scenes

of conviviality more than was pleasant to those who looked upon these things with severity. Finding himself the subject of censure, he left the position he occupied and became the minister of the church of Wappetaw, in 1788.—(Sprague's Annals, vol. iii., p. 320; Memoir prefixed to his works, published in 1810, in two volumes; Hollingshead's Funeral Sermon.) In the same year, on the 4th of May, the church adopted a constitution which, with some omissions, is identical with that of the Independent or Congregational church worshipping in Meeting and Archdale streets, Charleston. The church itself was incorporated as the Independent church in Christ Church parish, on the 2d of March, 1786.

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL.

The worship of this church was rendered more irregular, if not wholly suspended, through the whole of this period, by the disturbances consequent on the war. Early in 1780 Dorchester and its vicinity were occupied by the American troops under Gen. Moultrie, who, by an order of Maj.-Gen. Lincoln, threw up a fortification commanding the approaches to Bacon's Bridge. It lay in the march of Lieut.-Col. Tarleton, and became a British post. The British army was encamped here after the battle of Eutaw, in September, 1781, but retired before the advance of Gen. Greene, burning all their stores. "The British occupied the Dorchester church and burnt its interior when they left. The walls, however, continued to stand, and the interior was restored towards the close of this century. But through the remainder of this decade it was a charred ruin in which no voice of praise was heard."—(Moultrie's Memoirs, vol. ii, p. 46; Lee's Memoirs, p. 380, 450.) Wednesday, March 5th, 1788—"I passed Dorchester, where there are the remains of what appears to have been once a considerable town. There are the ruins of an elegant church, and the vestiges of several well-built houses."—(Bp. Asbury's Journal.) This church was perhaps the Episcopal church, the tower of which still stands, a picturesque ruin, bearing the date 1751.

THE INDEPENDENT PRESBYTERIAN CHURCH OF STONEY CREEK.—This church continued to enjoy the services of Rev. James Gourlay as its pastor through these ten years, so far as the war permitted, which spread its desolation over this congregation as well as elsewhere. Mr. Simpson, its former pastor, in his diary, while visiting this country after the peace, for the settlement of his affairs, says of Mr. Gourlay, that he "acted as private tutor to some gentlemen's children during the late

unhappy war, and is again preaching at Indian Land, where, as I am told, he has a very few hearers." There is in our possession a certificate, testifying to "the propriety and consistency of his behavior as a teacher of the gospel of Jesus Christ," signed February 22d, 1780, by Thos. Hutson and Jno. McPherson, trustees, specifying that he had been upwards of five years in that parish. The certificate was given to him on the probability that he may have occasion to go northwardly on account of the confusion of the times. It seems, however, that he continued to reside through the war within his charge. Mr. Simpson speaks of the sad influence the war had exerted over the land. "Was much pressed," he says, "by the friendly Dr. Ramsay, and by my former friends in this place [Charleston], to spend some weeks in town, as the country at present is sickly, as it always is at this season of the year [September, 1783]; and besides, the whole country at any distance from the seat of government is still in a very unhappy situation. Robberies are almost daily committed, and many murders are lately perpetrated by an armed banditti, who call themselves British Refugees, or Loyalists, and sometimes call themselves Americans, taking revenge for the evil treatment they have met with." The dangers of the road in part induced him, after he had remained some weeks in Charleston, to charter a small vessel to take him to his plantation. On the 3d of November, 1783, he "got to Mr. Hatcher's Landing, up St. Helena Sound; met Mrs. Hatcher, her nephew, James Ferguson, &c.; was much affected to hear of the dreadful, horrid ravages of war in this parish and neighborhood." He sends to his plantation for means of conveyance, and receives an ox-cart with six oxen and the best horse on the plantation, "which is indeed a small, poor, sorry creature, such an one as in former times he would be ashamed to ride. The British and American armies have carried off all his fine breed of horses and several hundred head of cattle." "Wednesday, Nov. 5th—I rode around by my old parsonage or manse, which is still standing; stopped on the road and viewed it for some time, with a heart ready to burst at the remembrance of the past. There my dear children were born; there they and their ever dear mother died; there I had many a sweet, pleasant and comfortable—many a sick, melancholy, and sorrowful hour. Proceeded all alone to my old meeting-house at Stoney Creek, which, to the surprise of many, is left standing, while they burned the grand Episcopal church at Sheldon, the most elegant country church in the State. Lighted from my horse;

viewed the tomb where the bodies of my dear Jeany Muir, Sacheverel, Archibald, and Jeany Simpson, the mother and the children, lie interred ; was greatly affected, yet could not drop a tear, but heaved many a deep-fetched sigh from a troubled heart ; went into my old study-house ; sat some time in mournful silence ; knelt down and offered up fervent prayers and praises to God—praised the Lord for his sparing mercy to me and mine, and for bringing me back again to this land ; prayed for grace, mercy, and counsel for myself while in this country, and that I may again be made useful in it ; prayed for the present minister, Mr. James Gourlay, whose circumstances in Scotland being somewhat peculiar, I prevailed with to come to America ; proceeded with a heart full of the most tender feelings past the Stoney Creek store. All was desolation, and indeed all the way there was a gloomy solitariness. Every field, every plantation, showed marks of ruin and devastation. Not a person was to be met with in the roads. All was gloomy.” He goes to his own house. “It is impossible to describe in words how altered these once beautiful fields are ; no garden, no enclosure, no mulberry, no fruit trees, nothing but wild fennel, bushes, underwood, briars, to be seen—and a very ruinous habitation. Some of my negroes were at work in the woods. They saw me and ran with transports of joy, holding me by the knees as I sat on horseback, and directly ran off to the plantation to give notice to Mr. Lambert. They asked me if I was going to leave them when they had stayed on the plantation when the British wanted them to go away ; abused the two who had left me and gone with Col. Moncrieff.” He visits Mr. Lambert, his manager, where he meets the Rev. Mr. Henderson. He understands “that his attorneys allowed Mr. Henderson to take away a good deal of bedding and furniture from his house, though he had lived in it some years, while preaching to the people, and that great liberties had been taken with his plantation. That in the late distressing times it was a common good, used for the public ; and that not only the armies lived upon it, but that numbers of families driven from Georgia lived here on the produce of the plantation for many months together—sometimes sixteen or twenty families ; and that when his dwelling-house, the machine house, the overseer’s house, and all the negroes’ houses were full, they camped and hutted in the fields to the number of two hundred persons at a time, and took what was at hand, so that besides the large quantities of rice, corn, potatoes, and peas they used, the number of cattle, sheep, and hogs killed is almost

incredible. "In these respects," says he, "I am thought to be the greatest sufferer by the war in all this large parish." A picture this of what we of the South have just now experienced. He speaks of the attachment of his servants shown by the presents they brought him. "They indeed live easy and comfortable to what many of their color do, and much more comfortably not only than many of the peasants in Britain, but much more than thousands of the farmers or country people of Scotland. Happy, very happy, should I be if I could be useful to their souls."

He says of Rev. Mr. Gourlay: "He is much altered, and old like, but is very brisk and lively to what he used to be when I saw him in Scotland. He lives at Mr. Main's plantation and has acted as teacher to a few boys as well as minister at Stoney Creek. He, like all other Presbyterian ministers, was prevented from preaching while the British army was in these parts." He again alludes to the exhaustion and distress of the country, and the demoralization of society. "I have not a horse to ride out anywhere. Every person, every family in both parishes, and through all this district of country, appears to be in the same situation. No one comes to see me, for none have horses. All society seems to be at an end. Every person keeps close on his own plantation. Robberies and murders are often committed on the public roads. The people that remain have been peeled, pillaged, and plundered. Poverty, want, and hardship appear in almost every countenance. A dark melancholy gloom appears everywhere, and the morals of the people are almost entirely extirpated. A general discontent, dissatisfaction, and distrust of their present rulers and of one another prevails throughout the country. In Charleston they appear to be more happy. I am greatly disappointed since I came to the country, and could not have believed that these distresses had been so great had I not seen. It is evident that the British army came here to plunder, and not to fight or conquer the people, far less to conciliate them to submit to the British government. The appearance of the whole country shows it here, and the vast fortunes that the officers of the British army have carried home with them and realized in Britain, shows it there. It is with great difficulty people can get to public worship. Hardly such a thing as a chair, or one-horse chaise, is to be seen, and these are so plain and coarse, and without paint, and made by negro carpenters, much like the covered carts we formerly used for carrying our children to school."

He alludes again to the losses he had sustained by great numbers of destitute families driven from Charleston, Sunbury, and Midway, in Georgia, and their own homes in both States, living for many months together on and about his plantation ; and yet that he had spent too much time in reflecting and murmuring over the very shameful and extraordinary liberties that some of his professed friends had all along, both in peace and war, taken with his substance and interest, on which they had lived and helped themselves, while he and his poor children were reduced to great straits and hardships in Scotland. There he was running in debt, while they were advancing themselves by his interests ; and now the devastation and destruction of the war has occasioned such a loss of papers, receipts, and vouchers, and such a general confusion, that little or nothing can be recovered, that it is much the same as if a general bankruptcy had taken place.

On November 25th he attends a vendue at Godfrey's, Savannah. "The vendue was of the clothes, books, medicines, and a horse, belonging to a Dr. Brown, who lodged at Mr. Dunnom's, the son of a Presbyterian minister in Virginia, who had given offence to a company of villains who prowl around the State, by his endeavoring to discover the murderers of another young man, Dr. Orr, murdered about four months ago ; both shot, scalped, and otherwise most barbarously used, while riding in the public road in the way of his practice, by persons who lay in the woods waiting for him. Both these murders were committed within six miles of the house where I now live. Of the people a few were the children of my former friends, who knew me, and whom I could remember, and were the only persons who made a decent appearance. The two principal murderers, —— and ——, were said to be present. One of them was pointed out to me."

We have inserted these extracts from Mr. Simpson's journal chiefly because they exhibit the sad, desolating, brutalizing, and demoralizing effects of war. The war of the Revolution, especially in South Carolina, was a civil war in which, in many communities, neighbors were against neighbors and kinsmen against kinsmen. If the same results do not follow the war in which we are now embarked, it will be contrary to the whole experience of mankind, and a signal instance of the merciful intervention of the Most High. [Written in 1864.]

Mr. Simpson remained in this country until May, 1784, when he sailed from Savannah for Scotland, to rejoin his family. While in Savannah he writes to Mr. John Lambert as follows:

"SAVANNAH, May 3d, 1784.

"MY VERY DEAR SIR:—I take this opportunity of a gentleman going to Charleston, who has promised to leave this at Mr. Patterson's, to write you a few lines. I hope Hercules" [his servant] "returned safe with the horses, who would let you know that I got safe to Burysburg the day after I left you, but was very much fatigued. On the next morning, being the twentieth of April, I sent Hercules back, and got to this place about four o'clock that afternoon. I have been indisposed since I came here, but rather owing to my fatigue than otherwise. I have preached these two last Sabbaths to numerous and well-behaved audiences. Infidelity and wickedness prevail much in this town and the State in general; yet there is a considerable number of very serious people both in this place and the country, who show a great desire to obtain the gospel. There is at present no minister of any denomination in this place, and I am told there is not an ordained minister in the whole State. I am every day engaged in baptizing the children. I enclose you a memorandum of the books and offices in which the deeds, titles, and grants for my lands in the State of South Carolina are recorded. * * * * I am much hurried to sail to-morrow morning."

The following is the last record in Mr. Simpson's journal as contained in the volumes now preserved in the Charleston library: Saturday, March 13th—"Put my things aboard Capt. Rankin's vessel; am to pay ten guineas. Capt. Rankin goes first to Savannah." On March 22d he arrives at Savannah. "Walked into town, which has suffered much by the late war. Visited my old friend Mr. Zubly's meeting-house, which is in a very ruinous condition, and has a chimney in the middle of it, having been an hospital. Mr. Zubly died some years ago, having in his last days acted a very inconsistent part, changing sides from Congress to the British, and died despised by both; yet I am persuaded he was a real good man and that he is now in the kingdom of heaven. I also visited the Church of England, which is also in a very ruinous condition. * * * March 28th, went up in the canoe of Mr. Mannus, who lives at Black Swamp, about thirty miles above Purysburg. Left four guineas and the key of his chest and trunks with Capt. Rankin, who provided him with two bottles of rum, a large piece of boiled beef, and several large biscuit; got to Purysburg about eight at night; stopped at a poor, miserable house at the north end of Purysburg, where Hercules and the horses were." Apparently Mr. Simpson makes a visit to his plantation while Capt. Rankin's vessel, bound for Scotland, waits at Savannah.

These are the last notices we have of Mr. Simpson in his relations to South Carolina. He still occasionally wrote to his friends here, as we learn from a letter of James O'Hear, of Charleston, to John Lambert, then of Newport, Liberty county, Georgia, whither he had removed. On Mr. Simpson's return to Scotland he was appointed to the church in the town

of Renfrew, where he is believed to have died near the close of the century. One of his daughters died in early life at Port Glasgow, where Mr. Simpson preached before his visit to America. The other married Adam Johnston, of H. B. Majesty's Customs, afterwards collector of the ports of Greenock and Port Glasgow. She also died young, leaving an only child, Archibald Simpson Johnston, who, upon arriving at age, came to South Carolina, and died in 1819, leaving one daughter and five sons who, in 1858, still survive. Mr. John Lambert, who first planted with Mr. Simpson on Mr. Simpson's land, and afterwards managed his plantation, left his estate in Liberty county, Georgia, whither he had removed, to trustees, for religious and charitable purposes, to be kept intact in all coming time, its interest only to be expended by the trustees. He also left to Rev. Mr. Gourlay a legacy of sixty pounds, of which he came into possession in 1799. Mr. Simpson was a godly man, an earnest preacher, laborious and faithful in all the duties of the ministry, and a blessing to the church while he lived.

CHAPTER II.

FRENCH PROTESTANT CHURCH, CHARLESTON.—The condition of this church during the period of the British occupation of Charleston is unknown to us. Probably its worship was suspended, as in the other churches. On the withdrawal of the British it must have been resumed. On the 12th of March, 1783, three months after the evacuation of Charleston, it was incorporated by the legislature, under the name of the "Calvinistic Church of French Protestants." The Rev. Bartholmi Henri Himeli, its former pastor, returned from his visit to Switzerland in 1785, and on the 23d of November was re-elected to the pastorate of this church. The record in the register of the church is as follows: "Le Ministre Himeli, ayant passé une douzaine d'annes dans sa Patrie, il est retourné à Charleston, et il a été élu de nouveau Pasteur de l'Eglise françoise de cette ville, le 23me Novembre, 1785." He continued pastor of this church till 1789.

The PRESBYTERIAN CHURCH ON EDISTO ISLAND obtained a charter on the 26th day of March, 1784. In 1790, January 20th, the Rev. James Gourlay, William Knox, Thomas Cooley, and James Wilson, and the Presbyterian church of the city of

Charleston, the Presbyterian church of Edisto Island, the Presbyterian church of Black Mingo, and the Independent Presbyterian church of Prince William's, were incorporated by the legislature as "The Presbytery of Charleston," for the purpose of holding funds for the relief of the widows and children of the deceased Presbyterian ministers belonging thereto. Of the ministers named, the Rev. Thomas Cooley, a native of England, was pastor of the Presbyterian church of Edisto. He continued in this relation through this period and until 1790.—(Statutes at Large, vol. viii., p. 158; Ramsay, vol. ii., p. 559.)

The history of the PRESBYTERIAN CHURCH on JAMES ISLAND is hidden from us through this period. The last minister officiating in its pulpit named in any document before us is Hugh Alison, mentioned by Mr. Simpson in 1770. During the British occupation of Charleston the island lay at their mercy. Just before the occupation of the island by the British, Mr. Alison returned with his family to Charleston, where he died of consumption in 1781 or 1782. The church seems to have set up its banner after the war of the Revolution. It sought a charter from the State legislature, and obtained it on the 17th of March, 1785.—(Statutes, vol. viii., p. 127.)

The church and congregation of JOHN'S ISLAND were greatly disturbed by the movements of the British. The inhabitants, who resided on their plantations in the winter, in many instances lived in Charleston in the summer, and were counted as members of the congregations there. This, we have seen, was the case with Thomas Legare, the elder. As we have related one incident of his Revolutionary history, which occurred on John's Island, we will here relate another which befel his family while living elsewhere:—

"After Mr. Legare's capture on John's Island, and exchange, he removed his family for greater safety to one of his plantations in St. John's, Berkley, near Monk's Corner. The Rev. Dr. Percy, of the Episcopal church, and his family. Mrs. Percy's sister, Miss Rinchea Elliott, and Miss Baker, accompanied them, and all lived together under Dr. Percy's care till after the fall of Charleston. The Rev. Dr. P., though an Englishman, was friendly to America, and even from the pulpit used his eloquence to encourage a spirit of patriotism among the people. While there residing, Lieutenant-Colonel Washington, in command of the regular cavalry of the American army, about *three hundred* in number, charged with covering the country and keeping open the communication between it and the town, was surprised by Colonels Tarleton and Webster on the 14th of April, 1780. About twenty-five Americans were killed or taken. As the attack was made about three o'clock in the morning, the fugitives, under cover of the darkness, fled to the neighboring swamps, in which they were hidden for days. A day or two after the defeat, a poor woman, Mrs. Gibson, went to Mr. Legare's and told them some

half-starved American soldiers, 'bloody as hogs,' as she said, had gone to her house and begged for food, but she had none to give. 'Then do send them here,' exclaimed Dr. Percy; 'we have enough and to spare!' The next day several heads were seen peeping from the bushes. Mr. Legare's house was at the fork of the road, and Dr. P. immediately put on his ministerial robes (which was the sign agreed on with Mrs. Gibson by which they should know him to be a friend), and walked into the road, hoping his garb would encourage the soldiers to approach him. An officer with two of his aids came out of the woods and asked assistance. Dr. P. asked them into the house, and the ladies met them at the door with kind greetings. Miss Rinchea Elliott, stepping forward, eagerly asked, 'Can you tell us, sir, what has become of dear Colonel Washington?' With a polite bow, the officer replied, 'I am that unfortunate man, madam.' 'O dear!' exclaimed Miss Elliott, blushing, and drawing back, for they were both unmarried at that time. Colonel Washington then said, 'I thank you for all your kindness to me, but most of my suffering men have not tasted food for three days, and now lie faint and exhausted in the woods.' 'Send and call them here,' said Dr. P.; we have had a large supply of food prepared already, and can relieve their wants.' On a given signal the soldiers came out of the woods in every direction, and while the ladies and servants busied themselves in serving out refreshments to the hungry and grateful soldiers, Dr. P. walked up and down the road as sentinel, to give the signal of alarm should the enemy appear in sight. Soon after this, as the family were sitting at breakfast, the approach of Mrs. Gibson was announced. She was always the bearer of ill news, and a feeling of anxiety seized the whole party. She exclaimed, 'Good people, have you heard the news? Charleston has fallen, and the devilish British soldiers have cut to pieces all the men, all the cats, all the dogs, and now they are coming to kill all the women and children!' Terrified by her incoherent statement, the ladies looked ready to faint, and Dr. P. cried, 'For shame! Mrs. G., do you not know that Mrs. Legare's husband and son are in Charleston, and you will frighten her to death by your wild talk.' 'Bless you, good woman,' replied Mrs. G., 'I have a husband and four sons there, too, and God only knows if any of them live.' In the course of a few days Mrs. G. received information that her husband and her four sons had been killed during the siege.

"After the fall of Charleston Mr. Legare again became a prisoner on parole. He obtained permission in the month of June to visit his family, from whom he had heard nothing for months. He walked up to St. John's, Berkley, and found them all well and still supplied with all the necessaries of life. The next morning a troop of Tarleton's brutal corps rode up to the house and took away every eatable they could find. In vain the ladies pleaded to have some of the provisions left for them; and Mr. Legare taking his and Dr. Percy's children, carried them to the commanding officer and asked if he would leave all of them to starve. Coldly eyeing the group of children, the officer replied, with an oath, 'Rebels had better starve than the king's troops.' They were thus obliged to remove to Charleston, where the small-pox was then prevailing. Before leaving they inoculated every member of the household who had not had the disease."*

* Mrs. Flud's MS. Hist. of the Legare Family. The Col. William Washington referred to here, was born in Stafford county, Virginia. He commanded the cavalry at the battle of Cowpens, and contributed much to the victory, and received, in compliment, a sword from Congress. He was wounded and taken prisoner at the battle of Eutaw Springs. He resided at Sandy Hill after the war, the residence of his wife, Jane Elliott. In 1798,

We have recorded the preceding as relating to a family whose possessions and home were for the most part on John's Island, although the incidents occurred in another locality, as illustrating the hardships of the times, and because they were honorable to Dr. Percy, a man of catholic spirit and a true patriot. After the war this church, like others, sought to reestablish itself, and obtained, March 17th, 1785, an act of incorporation from the legislature of the State, under the name of "The John's Island Presbyterian Congregation."

Previous to the Revolution, James Latta, jr., was minister of this church. When his ministry ceased is unknown. The next in succession was Rev. Mr. Drysdale, whose character was not wholly unexceptionable, and with whom there was great dissatisfaction, which probably terminated his connection with this church about 1790. Drysdale was of the Irish clergy mentioned by Dr. Witherspoon.—(See also the answer of Rev. Elipha White and Kinsey Burden, in the case of the John's Island church, in chancery, in 1840.)

The PRESBYTERIAN CHURCH at WILTON.—Mr. Henderson continued to be the minister of this church through the war of the Revolution. According to Mr. Simpson, he took up arms against the British as a soldier in the ranks, but afterwards took British protection. "He is again," says he, "preaching at Wilton." In 1784 the church was incorporated under the style of "The Presbyterian Church at Wilton, in St. Paul's parish."—(Statutes at Large, viii., 126.) In January, 1786, Mr. Henderson died. In a letter from James O'Hear of Charleston, to John Lambert, dated January 28th, 1786, (now in possession of John B. Mallard, one of the trustees of the "Lambert estate," Liberty county, Georgia), Mr. O'Hear alludes to Mr. Henderson's death, and mentions other things connected with the religious history of that day :

"I am sorry," he says, "that I have to communicate to you the melancholy news of the Rev. Mr. Henderson's death, who departed this life at Willtown on the 18th of this month, of nervous fever. It seems he got his fatal fever by going over Pon Pon river, to marry Miss Glover. This, methinks, seems an awful dispensation of God's visible displeasure with our land in general, more especially the people of Willtown. God seems to be avenging upon them a slighted gospel, for I believe no set of people about this State showed more carelessness or indifference about the word preached than they have done of late. I speak from what I myself saw of them the two or three months I was up there just before the evacuation of Charleston, and if it was so then, when the ordinances of God's house had been almost everywhere a long

General Washington, of whom he was a relative, selected him as one of his staff, with the title of brigadier-general. He died in South Carolina in 1810.

while suspended, by the calamities of the war and wickedness, nothing better could be looked for from them since they have enjoyed peace and tranquillity ; yea, I fear they have gone into a state of profound supineness and sinful ease in matters of so great concern. Here, in Charleston, we are more highly favored with the gospel sound (not because we are better or more deserving than those above described, but because God's grace is unrestrained. 'He showeth mercy on whom he will show mercy, and whom he will he hardeneth.') I may say every church in this place now has a stated ministry, besides which, there are several preachers of the Methodist sect, who lecture a'most every night at the old Baptist meeting-house. At the new Baptist church they have a Mr. Furman, at present only on a visit, but I learn there is a great probability of his being settled with them, and it is much to be wished that he may, for he is certainly a most excellent gospel minister. He has an evening lecture every Wednesday and Thursday. I have heard him often, *and methinks never a better*, or at least, that I was ever more sensible of. Certainly, my dear sir, you will join with me in considering the state of the church here as an instance of God's merciful visitation,—the residue of the Spirit is with him. O, join with me, dear sir, in petitioning the Throne of Grace, that it may please the Lord of the Harvest that the word of the gospel may be accompanied with an abundant effusion of the Spirit, that many souls may be brought into Christ's vineyard." * * *

The lamentation of Mr. O'Hear over Mr. Henderson's death leads us to presume that he was a true and faithful minister of Christ, for the loss of none other would be grieved over in such terms by so sincere a child of God. Mr. Henderson's pastoral connection with this church was long, in comparison with others.

In January, 1787, Mr. Paul Hamilton, in his report on the state of the church funds, informs us that Rev. James Wilson was employed, to whom the trustees allowed the use of the parsonage, negroes, £100, and the pew rents ; and that on these terms Mr. Wilson continued for the years 1787 and 1788.—(Rev. J. L. Girardeau's MS. Hist.)

The Rev. James Wilson, sen., thus referred to, was received in 1785-1786 by the presbytery of New York as an ordained minister from Scotland, on testimonials produced by him from the presbytery of Irwine, and was dismissed in 1787-1788, in order to his settlement at Wilton in South Carolina.—(Minutes of the Synod of New York and Philadelphia, pp. 516, 543.) In 1789 some strange resolutions were adopted by the congregation releasing Mr. Wilson from his connection with the church, on the ground of the inadequacy of his support ; and the Rev. Mr. Taylor was employed on the same terms for the years 1789 and 1790.

Of the Presbyterian church of CAINHOY we have ascertained nothing, save that the house of worship was used as a hospital by the American forces at the siege of Charleston.—(Moultrie's Memoirs, vol. ii., p. 62.)

The PRESBYTERIAN CHURCH in BEAUFORT.—We are not able to trace this church through the ten years, from 1780 to 1790. One of its main supporters, Daniel de Saussure, had removed to Charleston, the troubles of the Revolution supervened, and this organization may not have survived them.

The FIRST PRESBYTERIAN CHURCH in the city of CHARLESTON.—We lack the means of tracing the history of this ancient church through the ten years that are before us. Mr. Simpson, on his arrival from Scotland, on the 8th of September, 1783, finds his friend, Daniel de Saussure, formerly of Beaufort, who had suffered severely during the war, living in Charleston, from whom and his family he received a hearty welcome. He is waited upon by Dr. Ramsay, with most pressing invitations to preach, in the name of the Independent church, which in this invitation he represented. This he engaged to do. In this connection he speaks of "the place of worship, formerly called the White, or New England meeting-house, belonging to what was then" [during his former residence in Carolina] "called the Independent Congregation, but now the Independent Church, as being almost in ruins. The Scotch meeting-house," says he, "has the pulpit standing and some pews left, and, though otherwise much abused, yet may be preached in with decency. The Presbyterian congregation who usually worshipped in this place are much broken up and scattered, the most of that congregation having joined the British and gone off with them when they evacuated this town. The Independents have applied to such of this congregation as remain and get the use of their meeting-house for me while I stay in the place." He notices with pain the increase of profaneness in the public streets of Charleston, and the general decadence of piety. He says the Independent church was first made a hospital, then a stable, during the British occupation. The Scotch church was a place for the Royalists from the country to live in, and is in some better order. The members of the Presbyterian church are few in number, and not yet concerned about public worship. Outside of the churches infidelity and deism prevail in the most open and avowed manner. As might be expected, he found Charleston much altered by the war, whole lanes and streets in ruins. Means were used, however, by the Independents first, whose numbers were least affected, to reorganize and restore their former order and worship. And in December, 1783, while in the country, he receives a letter from Mr. O'Hear, informing him that the Presbyterian church would be nearly ready by the 1st

of January, 1784, that his return to the city was most earnestly desired, and that the Rev. Mr. Hollingshead, the minister for the Independent church, is come with his family. Mr. Simpson returned to Scotland; and we are not informed at what exact time the First Presbyterian church of Charleston was able to resume its stated worship. In enumerating the ministers of this church, as far as they could be recollected, Dr. Ramsay's Hist., vol. ii., p. 25, places the name of Graham between those of Hewatt and Wilson.

Mr. James Wilson, junior, to distinguish him from James Wilson who settled at Wilton, was taken under its care as a candidate from Scotland, by the presbytery of New York, in 1784-1785, and his credentials were laid before the synod of New York and Philadelphia in 1785, and approved. He was ordained and installed on the 10th of August, 1785, as collegiate pastor of the united churches of Wall-street, the Brick, and Rutgers-street churches in the city of New York, being a licentiate when he arrived in this country. He labored in this charge three years, when, being affected with a pulmonary complaint, he was dismissed by the presbytery before May, 1788, in consequence of his having accepted a call from this congregation.—(Minutes of the Synod of New York and Philadelphia, pp. 507, 516, 543; American Quarterly Register, by Bela B. Edwards, vol. viii., p. 325.) We may therefore locate, for want of more authentic information, the pastorate of Mr. Graham somewhere between the years 1784 and 1788.

The presbytery of Charleston, or as it is more often called, the presbytery of South Carolina, Dr. Ramsay represents as dissolved during the war of the Revolution. "It was constituted," he says, at an early period of the eighteenth century, agreeably to the principles and practice of the Church of Scotland, but during the Revolutionary war was unfortunately dissolved by the death or removal of the ministers constituting it, and all its books and records were lost or destroyed."—(Hist. ii., p. 26.)

BETHEL PRESBYTERIAN CHURCH AND CONGREGATION OF PON PON, St. Bartholomew's parish, Colleton, enjoyed the ministerial labors of Rev. James Gourlay as their stated supply until 1786 or 1787. After this the church was probably dependent on casual supplies. Among the sufferers through the tyranny and bad faith of the British during the war was Col. Isaac Hayne, an influential and prominent member of this church and congregation. His father was also of the same name, and was first a deacon, then a worthy and prominent elder, from 1739 to 1751, when he died. Isaac Hayne, the son, married a

daughter of the Rev. William Hutson, pastor of Stoney Creek, and subsequently of the Independent church, Charleston. He was greatly beloved by the community in which he lived, and when a company of volunteers was raised near his residence in the beginning of the war, he was unanimously elected its captain. He was subsequently named as colonel of the regiment, but, as he believed, through the intrigues of others, failed of being elected. He resigned the commission he held in disgust, and returned to the ranks, where by his exemplary zeal and obedience he contributed much in a private capacity to its discipline and efficiency. After the surrender of Charleston he returned to his seat west of the Edisto, under the terms of the capitulation, which permitted the militia "to return to their respective homes as prisoners on parole; which parole, as long as they observe it, shall protect them in their property." Meanwhile Sir Henry Clinton had issued an extraordinary proclamation, ordering all militia prisoners on parole, not taken by capitulation or in confinement, to become British subjects or return instantly to the commandant of Charleston. Col. Ballingall of the royal militia, in the district of Hayne's residence, waited on him and communicated the orders he had received. Hayne plead his inviolability under the capitulation; represented that the small-pox was then raging in his family; that all his children were ill with it; that one of them had already died, and that his wife was on the verge of dissolution. He declared that no human force should separate him from his dying wife. A discussion followed, which was terminated by a written stipulation, by which Hayne agreed to "demean himself as a British subject so long as that country should be covered by a British army." Hayne repaired to Charleston, presented himself to Brigadier Patterson, with the written agreement of Ballingall, and solicited permission to return home. The request was sternly refused, and he was told that "he must become a British subject or submit to close confinement." To Dr. Ramsay, then a prisoner with the army, he communicated the conflicting emotions which agitated him, his unwillingness to submit to the tyrannical demand, and yet his wife and family were requiring his presence and support. He felt compelled, under this duress, for their sakes, to subscribe a declaration of his allegiance to the king of Great Britain, but not without expressly objecting to the clause requiring him to support the royal government with his arms. Patterson, the commandant, and Simpson, the intendant of police, assured him that such service would never be required;

and added, "when the regular forces cannot defend the country without the aid of its inhabitants, it will be high time for the royal army to quit it."

Under these circumstances he was permitted to return to his family, hoping to watch over it and carry it safely through the prevailing pestilence. In this he was disappointed. His wife and a second child fell victims to the disease. He was called upon to bear arms in the royal cause, and finally was threatened with close confinement should he continue to resist; and this in direct contravention of the conditions on which he subscribed the oath of allegiance. Meanwhile Gen. Greene had forced the enemy from the upper country, and retaken all of Carolina east of the Santee and north of the Congaree. A detachment of Marion's force had also passed west of the Edisto for the protection of their own homes. Paul Hamilton, one of his friends, called on him for his co-operation, and requested at least that he should furnish horses for the public service. True to his engagement he refused both, though his country's cause was near his heart. Soon after this the British were driven below the Edisto, and nearly the whole country between that river and Stono came under the American arms. Every person within the recovered country felt himself released from allegiance to British rule. Under this impression he repaired to the American camp, and was honored by the command of a regiment, including the militia of his district. Taking the field, Hayne conducted an expedition into the territory of the enemy, and some of his mounted men captured General Williamson, near the quarter-house in the vicinity of Charleston. Williamson had first fought against the loyalists of the up-country and done his country some service, and afterwards had taken British protection. Lieut.-Col. Balfour sent out his cavalry to recapture Williamson. They fell upon the camp of Hayne and were handsomely repulsed by Col. Harden. Col. Hayne, attended by Lieut.-Col. McLachlin and a small guard, had unfortunately gone to breakfast with a friend about two miles distant. The house was on the Charleston road, and the negligent guard had left his post in search of fruit to regale his appetite. As soon as Hayne caught sight of the foe, he mounted his horse, dashed through their line, but attempting to leap a fence his horse fell and he was taken by his pursuers. McLachlin, not able to reach his horse, fell, sword in hand, bravely contending against the enemy.

Col. Hayne was conveyed to Charleston and lodged in the Provost prison, being the central portion of the cellar of the

Exchange. The purity of his character and his habitual kindness to those who had fallen under his power ought to have plead eloquently in his behalf. On July 26th he was informed by the town-major that a council of officers would meet on the next day for his trial. On the 27th he was informed that a council of four staff-officers and five captains would be assembled the next day for the purpose of determining under what point of view he ought to be considered, and that he would be allowed pen, ink, and paper, and the assistance of counsel. Before this tribunal he was brought, but no such formalities were used as is usual in a case of life and death, nor did he entertain the idea that he was on trial for his life; but on the 29th of July he was informed that he would be executed on the 31st instant at six o'clock, on the authority of Lord Rawdon and Lieut.-Col. Balfour. To these gentlemen he addressed a letter protesting against the course pursued with him, demanding a fair trial, and if this is refused, that he have time to "take a last farewell of his children, and prepare for the dreadful change."

To this he received as a reply that their resolves were "fixed and unchangeable." In vain did the ladies of Charleston petition in his behalf. In vain did Mrs. Peronneau, his sister, accompanied by his children, all clad in the deepest mourning, and in an agony of grief, wait on Lord Rawdon, and on their knees entreat him to spare their brother and father. In vain did the royal Lieutenant-Governor Bull, and a great number of inhabitants, both loyalists and Americans, intercede for him. Lord Rawdon and Lieut.-Col. Balfour were inexorable. All he obtained was a respite of forty-eight hours. In a second letter he asks as a boon that he might die, not the death of a felon, but that of a soldier and an officer. On the last evening of his life, he told a friend "that he was no more alarmed at the thoughts of death than at any other occurrence that was necessary and unavoidable." And on the morning of the fatal day, on receiving his summons to proceed to the place of execution, he presented to his son (a lad of thirteen years of age) a packet in which he had arranged all the papers relating to his execution. "Present," said he, "these papers to Mrs. Edwards, with my request that she will forward them to her brother in Congress. Go then to the place of my execution,—receive my body, and see it decently interred with my forefathers." This done, he embraced him, imploring the blessing of Heaven upon his orphan children. Dressed with his accustomed neatness, accompanied by a few friends, he walked with

firmness, composure, and dignity, through a weeping crowd to the place of execution. He had hoped that his last request would be granted, but the sight of the gibbet, when he had passed the city barrier, dispelled this hope. For a moment he paused, but resuming his wonted firmness he moved forward. A faithful friend at his side said to him, "You will now exhibit an example of the manner in which an American can die." He answered with the utmost tranquillity, "I will endeavor to do so." He ascended the cart with a firm step and serene aspect. Finding the executioner attempting to get up to draw the cap over his eyes, he said to him, "I will save you that trouble," and pulled it over himself. He was asked if he wished to say anything. To which he answered, "I will only take leave of my friends." He then affectionately shook hands with three gentlemen, recommending his children to their care, and gave the signal for the cart to move.

Thus died, in the prime of life, one of Carolina's noblest sons and most upright citizens, a victim to the malignant revenge of British officers, without even the forms of justice.

Another Presbyterian church appears at the close of this decade at PURYSBURG, which obtained an incorporation from the legislature, and was the revival of an older organization. The act dates the 17th of March, 1789, and commences as follows: "Whereas, Hezekiah Roberts, Jacob Winkler, and Daniel Giroud, with sundry other members of the Presbyterian congregation in the town of Purysburg, in Saint Peter's parish, in the State of South Carolina, did, by their petition to the General Assembly, set forth that the church in the said town and parish was most wantonly destroyed by the British in the late war, whereby the petitioners have been since deprived of attending divine service, and from procuring a minister to perform public worship therein, according to the rites and ceremonies of their said church; and thereby praying to be incorporated under the name of the Presbyterian congregation in the town of Purysburg, in St. Peter's parish, in the said State. 1. *Be it therefore enacted,*" &c. Then follows the ordinary form of incorporation. This is all the information we can give concerning this church. We do not know by whom its pulpit was occupied or how long it continued.—(Statutes at Large, viii., 155.)

The CHURCH OF SALT KETCHER, founded by Rev. Mr. Simpson, must have shared in the interruptions the war occasioned. Rev. Mr. Gourlay of Stoney Creek was sufficiently near to have ministered to it either occasionally or regularly; but the

testimony of Mr. Simpson would lead us to suppose that the congregation was nearly or wholly disorganized. In his diary, written in Charleston in the fall of 1783, he says, "The settlement on the Salt Ketcher and in that neighborhood is almost wholly broke up."

CHAPTER III.

THE PRESBYTERIAN CHURCH OF WILLIAMSBURG continued vacant through the remaining period of the Revolution. Its history during this time of trial is well told in the discourse of the Rev. James A. Wallace, its pastor, on July 4th, 1856, being the one hundred and twentieth anniversary of the Williamsburg church :

"It was not," says he, "until after the fall of Charleston that the full cup of bitterness was poured out to the people of Williamsburg, which, on account of their patriotism, they were doomed to drink to the dregs. Many of them marched down to the defence of the city, and at its surrender were made prisoners of war, and suffered to return home on parole. Major James had been ordered back by Governor Rutledge, to embody and train the militia of the district, and thus escaped the catastrophe.

"Following the first proclamation, offering security to all who would refrain from further opposition to the royal government, and full pardon of all past offences, there was promulgated another, calling on all 'prisoners not taken by capitulation, and who were not in confinement at the surrender of Charleston,' to take up arms in favor of the king. By this suicidal policy the British lost more than they gained by their arms.

"There remained a portion 'of that district,' says Ramsay, 'stretching from the Santee to the Pedee, containing the whole of the present Williamsburg and part of Marion, to which the British arms had not penetrated. And it was in consequence of this second proclamation, put forth by the invaders, that Major James was deputed by the citizens of Williamsburg to inquire of the commanding officer in Georgetown the precise terms of the requisition. The story of his encounter with Ardesoif is too well known to be repeated. Different versions of it have been given; all of which, including that of his sons who fought by his side, differ from that of Weems, who has attached both romance and immortality to it, by making him knock the Briton down. Another phase of the story was recently furnished us by a venerable elder, who remembers distinctly to have heard James himself relate it to his father, one of his neighbors. Major James rode up to the house where Ardesoif was lodged, with some apprehensions lest he should be detained as a prisoner when his unwelcome message was told; and as a wise precaution, hitched his horse near the door. As the discussion grew warm Ardesoif and James both rose to their feet, the latter unarmed, holding his chair between them, and keeping himself next the door where his horse was tied. Ardesoif slowly followed him, as he retired, still holding the chair, until he sprang from the door and mounted his horse. He did not strike Ardesoif, as Weems has stated; but held the chair in readiness to do so if necessary. And had the supercilious Briton approached near enough, though wearing

his sword, the stalwart arm of the fearless patriot would have made him repent his temerity by crushing him at a blow.

“ ‘Unconditional submission’ was a term too abhorrent to those who had been nurtured in the lap of freedom, to allow them for a moment to think of accepting. If forced to take up arms they would fight for their country. ‘Liberty or death’ now became the motto of every man; and it was the immutable sentiment of every heart. Four military companies were called into service, under as many captains: Henry Mouzon, William McCottry, John James (of the Lake), and John Macauley. This was the origin of that far-famed band that bore so conspicuous a part in the contest for liberty during the rest of the war, known as ‘Marion’s brigade.’ Whether the honorable fame of that body was due more to their distinguished general than to the men who composed it, might admit of discussion. No reasonable doubt can exist, that if they were honored in serving under the great Marion, they were worthy of such a commander. Whether all these companies had a previous existence, and were then merely called into active service, cannot now be ascertained. That, however, which was commanded by Capt. Mouzon (the Kingstree company) was organized before. It consisted of seventy-five men previous to the fall of Charleston; and to the honor of the company and the community, there was but one man that bore the epithet of Tory. This was John Hamilton, a petty merchant of Kingstree, who was more distinguished for his profanity and plundering propensities than for courage to assault the enemies of his royal master. And we have good authority for saying that he was the only decided royalist in the township of Williamsburg during the war. Others we know there were in different parts of the present district, but among the descendants of the Irish Presbyterian colonists of the township, the name of Tory was unknown.”

“Some of the men composing this celebrated corps were remarkable for their daring courage, not less than for great bodily strength and agility. This was the character of Major James and several others of the same name. One of them, Gavin James, was a veritable Horatius Cocles. At the passage of the Wiboo swamp he held in check and faced the volleys of the whole advance of the British army. The foremost dragoon fell by the fire of his musket, the second that assailed him was struck dead by his bayonet, the third shared the same fate; but laying hold of the weapon, he was dragged by James, at the heels of his noble steed, a distance of thirty or forty yards along the causeway.

“There seem to have been three distinct invasions of Williamsburg, all of which redounded neither to the profit nor military glory of the enemy.”

“The first was that of Tarleton. So soon as the rising of the Whigs in Williamsburg was reported, this celebrated cavalry officer was dispatched to quell it. Passing the Santee at Lenud’s ferry, Tarleton, with one hundred British dragoons and a large number of Tories under Col. Elias Ball, encamped at the plantation of Gavin Witherspoon, south of the lower bridge on Black river, early in August, 1780. Hearing of his advance, Major James, who was then at Witherspoon’s ferry, on Lynch’s Creek, pushed McCottry’s company forward with a view to surprise him at or near Kingstree. Henry Durant was dispatched to watch the movements of Tarleton, reconnoitre, etc., and report; but before reaching the lower bridge, at a sudden turn in the road

he met the enemy's advance, and immediately wheeling round, he fled as fast as his steed could carry him. Being closely pursued by about twenty of Tarleton's fleetest cavalry, he effected his escape by throwing himself from his horse, leaping a high fence in sight of Robert Witherspoon's house (now Mr. Shaw's), and running across the field, rustling with corn and matted with pea-vines, to the swamp of Black river. That evening Tarleton encamped at Kingstree, and was saved from surprise by being advised of McCottry's advance, with a reported force of five hundred men. At the reception of this intelligence he decamped early in the night, and McCottry arrived a few hours after.

"On his retreat towards Camden, Tarleton took the two Messrs. Samuel McGill and carried them along as prisoners of war. The same day, the 7th of August, he burnt down the dwelling and out-houses of Capt. Henry Mouzon, fourteen buildings in all, with all their valuable contents. A little further on he destroyed, in like manner, the houses of William and Edward Plowden. In Salem he went to the house of Mr. James Bradley, disguised as an American officer, and passed himself off as Colonel Washington."

"The inquiry naturally arises here, what the British expected to effect by these atrocities, and from what diabolical motive they perpetrated them. A principal one, doubtless, was *disappointed ambition*. These men looked upon the southern country as conquered, and regarded themselves as entitled to all the glory of the achievement. Dukedoms, marquisesates, and baronies, into which this vast domain was to be divided, were already grasped in imagination by them. And when they found themselves disappointed by the rising of the people—and among the first to resist their demands of 'unconditional submission' were those of Williamsburg—their wrath knew no bounds, and they felt themselves justified in going to the most dire extremities in wreaking their vengeance on men whom they viewed in the light of rebels and insurgents, rather than enemies in war.

"The cruelties exercised on Mr. Bradley, by Rawdon and Tarleton, have been accounted for in this way:—"

"A little before this, Thomas and Mathew Bradley and John Roberts were basely murdered by the Tories under one of the Harrisons, and the graves of the two former may be seen near the town of Lynchburg.* One of the murderers, named Holt, was afterwards apprehended by Samuel Bradley, a son of Moses Gordon, and others, and hung near the residence of the late William Bradley of Salem.

"In the attack on the Tory camp, near Black Mingo Bridge, Capt. Henry Mouzon and Lieut. Joseph Scott were both wounded, and were carried to White Marsh, in North Carolina, where they remained till their recovery. They were both lame for life. Lieut. Roger Gordon having been sent out to patrol on Lynch's Creek, was attacked by a large party of Tories under Captain Butler, and after capitulating, was basely murdered with all his men."

* Judge James states erroneously that these men had joined neither party. They had been out on service and had just returned home on a visit.

The second invasion of Williamsburg was conducted by Major Wemyss, and was marked by atrocities unsurpassed, if not unequalled in the annals of civilized warfare.

“Major James was despatched with a party of select men to reconnoitre and ascertain his forces. Placing himself near the road, James, by the light of the moon, not only ascertained pretty accurately the forces of Wemyss as they passed, but dashing from his hiding-place, like a lion from his lair, he burst in thunder on his rear guard, and bore many of them away captives before their friends could render them the least assistance. The force of Wemyss was reported to Marion before the morning dawned, and a council was held by the officers near to James’s plantation, as to what course should be pursued. The British force alone was double that of Marion’s, beside five hundred Tories under Major Harrison. The result of the conference was announced in an order to retreat into North Carolina, which was responded to by a groan of anguish from the whole line—men who, for the first time, were to leave their wives and children, and their homes and property, to the tender mercies of a ruthless and exasperated enemy. On the 28th of August they took up their line of march, which ended at White Marsh, in North Carolina.

“Major Wemyss crossed Black river from the west side, at Benbow’s Ferry. Above Kingstree he burned the houses of Major John Gamble, Capt. James Coffeyers, James Davis, Capt. John Nelson, Robert Frierson, John Frierson, Robert Gamble, and William Gamble. An immense tract of country along Black river, Lynch’s Creek, and Pedee, seventy miles in length, and, in places fifteen miles wide, he left a complete picture of desolation and suffering. At the command of this officer the church of Indiantown was burnt, because he regarded all Presbyterian churches as ‘sedition shops.’ The Holy Bible, too, with ‘Rouse’s Psalms,’ indicated the presence of the hated, rebellious sect, and was uniformly consigned to the flames. The house of Major James was burned, and his property swept away and destroyed, which was the common lot of Presbyterian patriots. As an evidence of the fiendish character of Wemyss, he exhibited a particular antipathy to loom-houses and sheep, for the important reason that these constituted a principal element in the support of the inhabitants, both in food and clothing. The first were uniformly reduced to ashes; and where the latter were not needed for the support of his men, they were bayoneted or shot, and left to putrefy on the ground.

“A party of Wemyss’s men came to the house of Mr. John Frierson, on the place now owned by Mr. John Kinder. Mr. F. had just time to escape and conceal himself in the top of a tree, in full view of his house. The officer in command threatened Mrs. Frierson, in the most profane and insulting language, that unless she revealed the place of her husband’s concealment he would BURN HER UP in the house. She was accordingly forced in, leading her little son, four years old, who yet lives to tell the tale of horror. The house was fired on the roof, and sentinels were placed at each door to prevent her exit. The roof was soon in flames, and flakes of fire fell fast and thick round the faithful wife, who sat still in view of death by faggot and fire; and it was not until the intense heat of the burning mansion drove the sentinels from the doors that she was suffered to escape. The bee-hives were knocked to pieces, and the honey poured on the ground in mere wantonness; pigs, poultry, and every living thing that could be caught, were thrown into the flames and burned to death.

“But some men’s sins go before them to judgment, and the retributions of heaven follow fast on their career of crime. It was so with Wemyss. A few months after his march of devastation through Williamsburg, he was wounded and taken prisoner by Sumter, near Fishdam Ford, on Broad

river, and a list of the houses he had burned was found on his person. No wonder that he trembled when forced to show the document, and begged the American commander to protect him from the vengeance of the militia!

"The cruelties inflicted during this expedition, too, roused the lion in his lair, and called Marion from his retreat. And on his return the injured citizens whose premises had been burned, and property stolen and wantonly destroyed, flocked to his standard in hundreds.

"It is a well attested fact that after the return of Marion, and the flight of Hamilton, the congregation of Williamsburg, owing to the entire unanimity of the people, afforded an asylum for refugee Whigs from other portions of the country which were more exposed to the incursions of the enemy. The God of battles seemed to watch over this cradle of liberty and Christian influence."

The third invasion of Williamsburg occurred about the time that General Greene was performing his renowned retreat across North Carolina, which resulted in the battle of Guilford, in the spring of 1781.

"Sumter and Marion, then two hundred miles apart, commanded the only forces left in South Carolina. And Rawdon, who was directly between them, seized the opportunity to crush Marion in his retreat at Snow's Island. Col. Watson, with a British regiment and Harrison's Tories, was ordered to proceed down the Santee, and Col. Doyle along the east side of Lynch's Creek. But the vigilant scouts of Marion soon revealed the danger; and leaving Col. Erwin in command of his camp, the intrepid general, by a forced march, met Watson unexpectedly at Wiboo Swamp, about midway between Nelson's ferry and Murray's. It was at this pass that Gavin James performed the daring exploits already mentioned. Here Captain Conyers killed with his own hand a Tory officer, the Major Hamilton who had participated in the murder of the two Bradleys at Lynchburg.

"His direct route to Snow's Island lay through the heart of Williamsburg; and the struggle on the part of Marion now was to arrest his career. One of the two bridges on Black river was to be the Thermopylæ; and while there were lacking the Persian multitudes to overwhelm it, there was a Spartan band to dispute the passage. Watson chose the lower bridge, perhaps fearing an ambuscade on the west side of the river opposite Kingstree if he attempted to pass that way. Making a feint of continuing down the Santee, he fell below the Broomstraw road to deceive his enemy; but soon after, wheeling his columns, he made a rapid push for the lower bridge. Marion, anticipating his movement, despatched Major James with seventy men, thirty of whom were McCottry's riflemen, by a nearer route, who crossed the bridge, threw off the planks, and fired the string-pieces at the north-eastern end, to prevent the British infantry walking over on them. The rifles were then posted advantageously at the end of the bridge, and the rest above and below, so as to command the ford and all the approaches on the other side. Marion soon after arrived with the rest of his army, and disposed them in the rear, so as to support James's men. Scarcely was there time for these preparations when Watson appeared on the plain beyond, and opened the thunder of his artillery. But the little band of patriots, fighting, as it were, in sight of their own wives and children, homes and hearth-stones, were not the men to quail before this formidable array. An attempt was now made to carry the ford by storm. But the officer in command of the advance, approaching the brow of the hill, waving his sword over his head, was seen to clap his hand to his breast and fall. He was pierced by a bullet from McCottry's rifle, a signal for his men; and the deadly precedent was so skilfully followed up, that the

whole advance of the British was hurled back in confusion, from the fatal volleys poured into it. The motion of the whole army was checked. Four men ventured back to carry off their fallen commander, but they slept in death beside him. Watson was afterwards heard to say, 'that he never saw such shooting in his life.'

"This brilliant action decided the fate of Williamsburg. Col. Watson retired and took up his quarters at the house of John Witherspoon, about two miles south of the bridge, the place now owned by Mr. Lifrage. Here it was that Sergeant McDonald climbed a hickory tree at the end of Mr. Witherspoon's avenue, that overlooked the house and yard, and shot Lieut. Torriano through the knee, at the distance of three hundred yards—a feat of marksmanship not surpassed by Napoleon in the distant shot that mangled both the limbs of Moreau at Dresden.

"Abandoning the hopeless enterprise, Watson at length broke up his encampments, and proceeded by forced marches towards Georgetown, constantly annoyed by his ever-present foe; and at Sampit Bridge McCottry's rifles gave him a farewell in the form of a shower of bullets. In this expedition, so inglorious to himself, Watson commanded five hundred men, more than double the number of his enemies. Marion lost only one man, while the Briton, as tradition reports, was compelled to sink his slain in a deep hole in the river above the bridge, to conceal their numbers. He arrived at Georgetown with two wagon loads of wounded men. Thus Williamsburg was preserved, by the blessing of God on the bravery of its own men, from another march of devastation and suffering similar to that of Wemyss, the year before."

Here we must close our account of this band of Christian patriots, as their future operations were not connected with the territory of Williamsburg. The sword devoured in other localities; but here, peace reigned. Their deeds of valor have been recorded imperishably by abler hands.—It is enough to say, that they laid down their armor only when their country and liberty no longer required their services. And when the tocsin of war ceased to sound, the soldier again became a peaceful citizen, beating swords into ploughshares and spears into pruning-hooks, never to learn war any more.

But the field of justifiable strife is a school where the meek spirit of Christ is badly learned; and when men have no more war to wage, nor enemies to do battle with, they are prone to put their tactics in requisition by turning their arms against each other. This melancholy condition of things appeared in the Williamsburg church soon after the close of the war. During that period the church was without the stated means of grace, except as it was occasionally supplied by the Rev. James Edmonds of Charleston, Rev. Thomas Hill of Indian Town, and Rev. Mr. Hunter of the Black Mingo church. In 1783, when the scattered fragments were again collected together, a large number of its best members were no more to be seen; they had gone to their rest, and their seats in the sanctuary were vacant. A few war-worn

veterans who had carried their Bibles in their knapsacks, it is true, were left to praise God in his own house, as they had trusted to him in the strife of death ; but a large proportion of the congregation were without hope and without God.

At this time a minister by the name of Samuel Kennedy, a native of Ireland, presented himself, and was engaged to supply the church for a period of three years.

He had not been here long, however, until it appeared that he was guilty of unministerial conduct, and unsound in doctrine ; and at length throwing off the mask, he avowed the doctrines of Socinianism. It must not be supposed that the pious portion of the congregation were unconcerned as to the preaching and life of their minister ; and a large proportion of them insisted on his being removed. But the majority sustained Mr. Kennedy ; partly it may be supposed from the circumstance that, like themselves, he was but recently from the " old country," and partly because they were less strictly puritanical in doctrine and life than those who had founded the church near fifty years before. Besides the demoralizing effects of the recent war, we must take into the account the fact that many of these persons were strangers to vital piety, and not even professors of religion, while their rights as pew-holders conferred on them the privilege of voting for the pastor.

The Mr. Kennedy of whom we are speaking arrived in this country from Ireland as early as the year 1772, as we find him before the synod of that year. For some time he did not connect himself with any presbytery ; but obtaining letters of recommendation from the second presbytery of Philadelphia, he went into the bounds of the Donegal presbytery, and labored there without leave. This latter body, in consequence of some irregularities of Mr. Kennedy, brought the matter to the notice of the synod, at its sessions in 1772. The synod ordered Mr. Kennedy to put himself under the care of the presbytery of Donegal, and answer to that body for his future conduct, which he refused to do, but continued to preach in its bounds as before. Mr. Kennedy appeared before the synod the following year, offering reasons for not obeying its order ; and, at the same time, so inculcated the conduct of the presbytery as to call forth a reply. The synod determined the case by rebuking Mr. Kennedy for his contumacy, and directing the presbytery to bring him regularly to trial. The following year the presbytery reported to synod, that the case had been issued, and Mr. Kennedy ordered to desist from preaching. Mr. Kennedy at the same

time complained to synod of the decision of the presbytery; when, for want of time to issue the case, it was deferred to the following year. The minutes of that year (1775), dismissing the complaint of the accused as "groundless and frivolous," furnishes the last information of him found in the printed records.*

In consequence of the irregularities of Mr. Kennedy, the Rev. John Roan offered an overture, restraining presbyteries from receiving foreign ministers and candidates, or even giving them leave to labor in their bounds, until their credentials had been duly examined by the synod at its earliest meeting next after their arrival. This overture passed into a law only by a small majority of synod, and was protested against by the whole second presbytery of Philadelphia present, and dissented from by a number of other members.†

This protest furnishes us with an important clue to the subsequent course of Mr. Kennedy. This same body had given Mr. Kennedy testimonials which enabled him to gain access to the churches in Donegal presbytery; and the course of its members on trial indicates how deeply they still sympathized with him. A manuscript written by one who was a witness of the melancholy scenes which occurred here, says that Mr. Kennedy bore testimonials from the "presbytery of Philadelphia," not specifying the number. In the Bellamy papers, it is stated that Mr. Kennedy was unsound in doctrine, and in consequence was unable to form a settlement in any of the churches, and wandered along the sea-coast to the south.

Every characteristic of the Mr. Kennedy who labored here, given by those who well remember him, goes to identify him as the same individual who appeared as a troubler of our Israel of the North. In the records of synod he is called a "candidate;" but whether we are to infer from this that he was not an ordained minister is uncertain. He had, however, now been in this country more than eleven years before coming to this place. He had married, and was again single from the death of his wife, and had a son with him who died and was buried in the bounds of this congregation. During his sojourn here he married Miss Elizabeth Hamilton, a member of his church. After leaving he removed into North Carolina, in the vicinity of Charlotte, where he died.

* Records Presbyterian Church, pp. 485, 441, 442, 452, 460, 470.

† *Ib.*, pp. 443, 444.

But his ministry here was unhappy to himself and disastrous to the church. And among his most inveterate enemies at the last were his own party in the church, and those united to him by family relationship. When the first three years stipulated for were out, he determined to remain two years longer; and the majority of the congregation sustained him. Finding now no means of redress, the minority resolved on the unwise and unfortunate expedient of demolishing the church; preferring to *destroy* what their fathers had built and consecrated with many prayers, rather than suffer it to be desecrated by the preaching of one who denied the divinity of the Lord Jesus Christ. Accordingly, by previous understanding, they met early one morning in the month of August, 1786, with about one hundred negro men, and in a few hours razed the building to the ground, and removed the materials from the spot. The pulpit was carried three miles, and concealed in the barn of Mr. Samuel McClelland, whose father was one of the original members of the church.

The issue was now fairly made between the two parties; and, at a suit in law, which was tried in Georgetown, the minority lost the case, and were required to pay for the house they had demolished. The result was the foundation of two distinct congregations, worshipping in different houses, each under its own pastor. A living witness remembers distinctly that only a Sabbath or two after the destruction of the church, a rude log structure was raised on the same spot for the temporary use of the congregation. The minority were organized into a separate church by Rev. James Edwards, and became connected with the presbytery of South Carolina, which was set off from the presbytery of Orange, at its own request, by the synod of New York and Philadelphia, in 1784, and which embraced in its bounds all the territory occupied by the Presbyterian church south of North Carolina. Thus arose

THE BETHEL CHURCH in Williamsburg district, which built its house of worship less than one hundred yards east of the other, the old Williamsburg church, and received occasional supplies from the Rev. James Edwards and Rev. Thomas Reese. In 1789 the Bethel church secured the ministerial services of James W. Stephenson, from Lancaster district, at that time a licentiate of the newly formed presbytery of South Carolina.—(Abridged from Wallace's Hist.)

It appears on the minutes of this presbytery that a call was brought to it in October, 1786, from Williamsburg and Indian-town, "to be kept in the hands of presbytery till an opportu-

nity may offer of putting it into the hands of some member of this presbytery for his consideration.”—(MS. Minutes, p. 12.) In 1787 Rev. Thomas Reese was appointed to supply one Sabbath each at Hopewell, Indian-Town and Williamsburg. In 1788 a similar appointment was made for Rev. James Edwards, Thomas Reese, and Robert McCollough. In 1789 Robert Finley was appointed to preach once at Williamsburg, and James W. Stephenson once at Williamsburg and Indian-Town. At their meeting in October, 1789, there is the following record:—“At the earnest request of the Williamsburg and Indian-Town congregations united, their call, which has been for some time in the hands of this presbytery (waiting for an opportunity of some proper person to whom to present it) was presented to Mr. James W. Stephenson, who took the same into consideration.” And he was appointed to supply at Williamsburg and Indian-Town one Sabbath.

Of the history of the INDIAN-TOWN CHURCH from 1780-1790, we can only state a few facts, which are traditional in part. The Rev. Thomas Hill supplied this church, says Dr. Wither-
spoon, in 1783 or 1784. He was one of the missionaries sent out by Lady Huntingdon to Georgia; and, as a member of Orange presbytery, was set off by others to form the new presbytery of South Carolina. At its first meeting at Waxhaw, April 12th, 1785, certain charges were alleged against him, and he was cited to appear at its bar. This citation being thrice repeated and as often disregarded, he was cut off from presbyterial communication at their meeting at Jackson’s Creek in October of the same year. Henceforward they were dependent on occasional and presbyterial supplies. Mr. Edmonds was appointed to supply them in 1785 and 1788; Thomas Reese in 1787 and 1788; Robert McColloch in 1788 and 1789; James W. Stephenson in the same years; Robert Finley in 1789. In October, 1786, Messrs. Edmonds, Reese, and McCaule were appointed to administer the Lord’s supper; and were ordered to sit there as a committee to take evidence touching the charges made *famâ clamorâ* against Mr. James McMullen, a candidate for the gospel ministry from Ireland, who had been taken under the care of presbytery. Either because the old [Scotch] presbytery was extinct, or because it preferred this connection, it now looked to the new presbytery of South Carolina for supplies. The house in which this congregation worshipped before the war was burnt by the Tories at the command of Major Wemyss, and the worshippers assembled for some time afterwards in a field. Mr. George Barr, an aged member, says he

was baptized in this field.—(Letter of Rev. J. A. Wallace, March 22d, 1853.) It will be remembered that Major John James of Marion's Brigade was an elder, and Capt. McCottry a member, of this church, and those exploits of his which have been mentioned in the notice of Williamsburg church would have been as appropriate here.

The presbyterian church of BLACK MINGO was still served by Rev. William Knox. On the southern bank of the stream which gives name to the church, Marion obtained a decided victory over a large body of Tories. Capt. John James of the Indian-Town church, and Capt. Mouzon of Kingstree, with many of these congregations, were in this bloody engagement.

Of AIMWELL CHURCH on the Pedee, as to its spiritual condition no record has been transmitted. Its fortunes were united in after-times with those of Hopewell, twenty miles above. Robert McColloch was appointed to supply it in 1789. But we find in civil history many and thrilling accounts of the sufferings and valor of all this region, peopled by the descendants of the first settlers of Williamsburg. It was they, already risen in arms, that summoned the undaunted Marion from the camp of Gates to be their leader. Gavin and John Witherspoon of this congregation were with him. While Marion was at White Marsh, previous to the battle of Black Mingo, Gavin Witherspoon, whom he had sent out with four men, achieved one of those surprises which so often distinguished the men of Marion's command. He had taken refuge in Pedee swamp from his pursuers, and while hiding there, discovered one of the camps of the Tories who were seeking him. He proposed to his four comrades to watch the enemy's camp till the Tories were asleep. His men shrinking from the performance, Witherspoon undertook it himself. Creeping up quietly, he found them sleeping at the butt of an uprooted pine, with their guns leaned up against one of its branches, a short distance from them. Creeping still nearer, he first secured their guns, then arousing the Tories, demanded their surrender. They were seven in number, disarmed, and knew nothing of the force of the assailants. Witherspoon's companions drew near and assisted in securing the prisoners. On another occasion, when Major McIlraith challenged Marion to a combat in an open field, and Marion replied that if he wished to witness a combat between twenty picked soldiers on each side, he was not unwilling to gratify him, and the proposition was agreed to by McIlraith. Marion chose Major Vanderhorst as the leader, and Capt. Samuel Price as the second in command.

The names of the men were written on slips of paper and handed to them separately. Gavin Witherspoon received the first. Vanderhorst asked Witherspoon "at what distance he would prefer as the most sure to strike with buckshot." "Fifty yards for the first fire," was his reply. "Then," said Vanderhorst, "when we get within fifty yards, as I am not a good judge of distances, Mr. Witherspoon will tap me on the shoulder, I will then give the word." But McIlraith had reconsidered. Vanderhorst was advancing, and had got within one hundred yards, when the British detachment was withdrawn, and retired with a quick step towards the main body. Vanderhorst and his party gave three huzzas, but not a shot was fired. The incident shows, like many others, the estimation in which Gavin Witherspoon's soldierly qualities were held by his commander. On another occasion, Marion crossed the Pedee, and encamped at Warhees, within five miles of Watson, whose force was twice that of Marion's. Here he planted himself to watch an enemy whom he could not openly encounter. In addition to want of men, he labored under a still greater want of ammunition. When asked by Captain Witherspoon whether he meant to fight Watson, which Witherspoon strongly advised before he was joined by more Tories, he answered, "That would be best, but we have not ammunition." "Why, General," said Witherspoon, "my powder-horn is full." "Ah, my friend," was the reply of Marion, "*you* are an extraordinary soldier; but for the others, there are not two rounds to a man." Near the close of the war Marion had left a small body of infantry at Watboo on Cooper river. He had taken his cavalry to Georgetown, and the enemy, apprised of this, sent a detachment of dragoons, one hundred strong, under Major Frasier, to surprise the post at Watboo. Marion was back in season, but when Frasier approached, his cavalry were absent, patrolling down the river. In their absence, his only mode of obtaining intelligence was through his officers, who alone were provided with horses. Of these, he ordered out a party under Capt. Gavin Witherspoon to reconnoitre. Meanwhile he dispersed his infantry, many of whom at this juncture were new-made Whigs, whose fidelity had not been tried. Witherspoon, with the reconnoitering party, had not advanced far in the woods when they were charged by the enemy's cavalry. A chase ensued, which soon brought both parties in view of Marion and his men. When in full view, the horse of Witherspoon failed him, or he designedly dropped behind to bring up the rear of his little band. A British dragoon darted

forward to cut him down. Witherspoon suffered him to come almost within striking distance. The dragoon had already risen in his stirrups to strike, when Witherspoon, whose eye was on him, quick as lightning poured the contents of his carbine into his breast. This was followed by a shout from the American side, who delivered their fire with fatal effect. Marion changed his front with every manœuvre of the foe, and they found no opportunity of retrieving their disaster.

HOPEWELL CHURCH on the PEDEE must have been vacant at this time. At the first meeting of the presbytery of South Carolina at Waxhaw, April 12th, 1785, Rev. Thomas Reese was appointed to supply one Sabbath at Hopewell. At their meeting at Jackson's Creek in October of the same year, Rev. Messrs. Edmonds and Reese were appointed to supply the same church. At the meeting at Bethesda, October, 1786, Messrs. Edmonds and Reese were again appointed to supply one Sabbath. Thomas Reese again in 1787, Thomas Reese and James Edmonds in 1788, and Robert McColloch in 1789, in connection with Aimwell. This church received an addition to its eldership in the person of William Wilson, a member of Salem church, who moved into its bounds during the war of the Revolution.

SALEM CHURCH, BLACK RIVER.—The Rev. Thomas Reese continued in the pastorship of this church, though not at all times resident in it. The state of society was such at the beginning of this period, that violence and misrule had usurped the place of law and order; and not only the civil, but the religious rights of the community were invaded. This was more especially the case during the years 1780 and 1781, a period in the history of South Carolina truly distressing to the philanthropist, and much more so to the Christian. From the surrender of Charleston all public education was suspended, "and soon after," says Dr. Witherspoon, "all public worship was discontinued, most of the town and country churches were burned, or made depots for the stores of the enemy; and in some instances appropriated to more improper uses. In a camp where there was no permanency and but little rest, there was no place for chaplains, and at home even, pious pastors were insecure; consequently, as the more prudent course, they went into exile. Among the latter was the Rev. Dr. Reese. It was in his congregation that the murders perpetrated by Harrison, of Tory memory, and his followers, commenced, and the respectable members of his flock fell victims to civil rage. Had he gone about to administer com-

fort out of his own family it would have been termed sedition, and Dr. Reese would have made himself a voluntary martyr. He took the wise course of retiring before the storm, and went with his family to Mecklenburg, North Carolina, where he continued to preach under many privations. Dr. Witherspoon represents him as having returned after the peace of 1782. Other testimonies say that "in or about the year 1781 he ordained two elders, viz., John McFadden and Thomas McFadden."—(MS. Notes by Session of the Church.) "After the peace of 1782 he pursued his duties with ardor and diligence rarely exceeded. He amassed a large fund of useful knowledge in divinity, moral philosophy, and other branches of science auxiliary to the formation of a complete theologian. He then began and completed his admirable essay on the influence of religion in civil society. He pursued the argument through a variety of relations, and demonstrated from reason and history that all human institutions are in their own nature, and have ever been found in practice insufficient to preserve peace and order without the sanctions of religion. The execution of the work would have been reputable to the pen of Warburton or Paley; but like most American productions of that day, it was soon neglected, and did not pass into a second edition. Its fate would probably have been different if it had come from the east side of the Atlantic and made its appearance with the name of some European divine. It is preserved in Carey's American Museum, and will be an honorable testimony to posterity of the literature of Carolina in 1788. It procured for the author the well-merited degree of D. D. from Princeton College, which, as far as can be recollected, was the first instance of its being conferred on a Carolinian."—(Dr. Ramsay's Hist. of South Carolina; MS. Hist. by Dr. J. R. Witherspoon, of Brookland, near Greensboro, Alabama; published also in So. Pres. Review, vol. vi., p. 116; Sprague's Annals, vol. iii., p. 331.)

Among the sufferers of this congregation during the war was the venerable James Bradley, an elder, we believe, of the Salem church. He was taken prisoner by stratagem. Colonel Tarleton came to his house, and as his person was unknown to Mr. Bradley, he easily passed himself off for Colonel Washington of the American dragoons. Bradley treated him with great kindness, and not in the least suspecting him as otherwise than a distinguished friend of the Whig cause, freely communicated to him the plans of himself and friends for co-operating with their countrymen against the British.

Tarleton requested Bradley to accompany him as a guide to a neighboring place, a service which was cheerfully performed. On their arrival Tarleton's command appeared in full view, and took charge of Bradley as a prisoner. He was sent to Camden jail and confined in irons. He was frequently carted to the gallows that he might witness the execution of his countrymen as rebels, and was told to prepare for the same fate, as his time was near at hand. On such occasions, and before the courts-martial, he would reply, "I am ready and willing to die in the cause of my country; but remember, if I am hanged, I have many friends in Marion's brigade, and my death will occasion a severe retaliation." Awed by his noble endurance and his many virtues, or apprehensive of consequences, his captors did not execute their threats. His life was spared, but he was kept in irons as long as the British held the upper country in possession. He bore the marks of the irons till the day of his death, and would occasionally show them to his young friends, with a request, "that if the good of their country required the sacrifice, they would suffer imprisonment and death in its cause."—(Mills' Statistics, p. 593. See Lieutenant-Colonel Tarleton's own account of this transaction in his *Hist. of the Campaigns of 1780, 1781*, p. 101.)

We have expressed our conviction on pp. 216, 217, that a portion of the original settlers of ORANGEBURG, those namely from certain cantons of Switzerland (and it may be true also of others), were of the Calvinistic or Reformed church, and Presbyterians. This is confirmed in part by the fact that "there was a Presbyterian meeting-house erected on Cattle's Creek, in 1778, and called the Frederician church, after Andrew Frederick, who was its principal founder. Another of the same denomination was built at Turkey Hill. There are," say Drs. Jamieson and Shecut, writing in 1808, "two others of the same denomination in Lewisburgh." "The Presbyterians have supplies only from the upper country and the North Carolina presbytery. From the want of preachers of their own denomination, the descendants of the old stock are falling in either with the Baptists or Methodists, according to the neighborhood in which they live."—(Statistical acct. of Orangeburg.—Ramsay, vol. ii., Appendix.)

In the present district of Richland there was a PRESBYTERIAN CHURCH ON CEDAR CREEK previous to the Revolution. It must have been of the German Reformed connection, and was ministered to by Rev. William Dubard, who died of the small-pox in the city of Charleston near the close of the Revolutionary

war. The Presbyterians, therefore, were truly, as Mills, in his *Statistics*, says, (p. 722), "the first religious society established in the district;" but they were not of that order which is represented in the General Assembly of the United States. It is probably the church alluded to in the act of incorporation in 1788 as "the German Protestant church of Appii Forum on Cedar Creek."—(*Statutes at Large*, vol. viii., p. 144.) As we shall not probably recur to the history of this church again, the traditions of the neighborhood speak of it as having continued in existence into the next century, the successors of Mr. Dubard being a clergyman by the name of Penegar, another by the name of Houck, and another by the name of Loutz. The house of worship was built of logs, with an earth floor.

Our informant speaks of Mr. Loutz as a man of education and influence, who visited this church from North Carolina, where his residence was. The communion seasons were to his mind, in his youth, scenes of great solemnity. The communicants, approaching the table one after another, received the elements of bread and wine in a standing posture, and passed away from the table with clasped hands and uplifted eyes. This church had occasional preaching by others, but became extinct as a Presbyterian church of the German Reformed order, and the neighborhood became the seat of a Methodist church and congregation.—(*Memoranda* furnished by A. F. Dubard, of Cedar Creek, Richland.)

THE PRESBYTERIAN CHURCH OF CAMDEN.—In treating the history of this church we will first speak of "the early settlement of Camden." About the year 1755, three brothers, Joseph, William, and Eli Kershaw, came out from Great Britain to South Carolina, bringing with them considerable funds or property. They were sons of Joseph Kershaw, and were born at Sowerby, Yorkshire, England. In the year 1758, Joseph Kershaw removed to a village then called "Pine Tree," on the east side of Wateree, at the head of navigation.

Here he continued many years, carrying on an extensive country trade. Colonel John Chesnut was first his apprentice, then his clerk, and finally his partner, in this extensive country store, with branches at Granby and Cheraw.

Duncan McRa and Zack Cantey were both in the employ of Colonel Joseph Kershaw, and tradition reports that when speaking of the three gentlemen above named, he said "that he was raising up chickens to pick out his own eyes."

A colony of Quakers from Ireland, among whom were Robert Millhouse and Samuel Wiley, two very sensible and respectable

men, had settled in Pine Tree village about 1750; there they also built stores, mills, and meeting-house, and formed a very thriving settlement. The Quaker burying-ground is now the only place of sepulture in Camden.

Some time after Joseph Kershaw's settlement in the village, he married Miss Sophia Mathis, one of the Quaker settlers. He soon became one of the most extensive and influential proprietors. He prevailed on the other settlers to unite in laying out their town in streets and lots, and in changing its homely name to that of Camden, in honor of Lord Camden, the favorite English statesman of the day. Camden was laid out in 1760, and chartered in 1762.

Camden continued to prosper until the year 1780, when after the fall of Charleston the British troops overran the State. During the two years subsequent to the fall of Charleston Camden became the centre of almost all the military operations of that eventful period; the battle-field for contending hostile armies, fifteen or sixteen actions having been fought in its vicinity. Camden was occupied by the Commander-in-chief, Lord Cornwallis, for nearly two years, whose headquarters were at the fine old mansion of Col. Kershaw, still standing as a relic of the Revolution. When the British could no longer retain Camden as a military post, they set fire to the courthouse and jail, to their barracks, and to their store-houses, containing an immense amount of arms, provisions, baggage, and military stores of every description. In the progress of the flames, many private buildings were destroyed in the general conflagration. The fortifications were left entire by the British, hoping that they might return and occupy them; but these the Americans destroyed, and Camden was left in ruins.

The descendants of Col. Joseph Kershaw, now living of his grand-children, are Charles and Benjamin Perkins, Mrs. A. Johnson, all of Camden; Mrs. Powers of Virginia; S. Wilds Dubose of Darlington; Mrs. Mary R. Young of Jackson county, Florida, and Joseph Bernard Kershaw, who acquired honorable distinction in the Mexican war, as first lieutenant of the Kershaw Volunteers in the Palmetto regiment. He is now, 1852, a member of the legislature from Kershaw district.

Of the other early settlers, Samuel Mathis was the first *male child born* in Camden. There are several descendants: two of the name of Drs. Reynolds, and Rev. S. M. Green, grand-children of the said S. Mathis, and children of Joseph Reynolds and H. D. Green.

Of the family of Col. John Chesnut, there are his son, Col. James Chesnut, and Col. James Chesnut, jr., two gentlemen of the highest respectability. The younger James Chesnut is senator in the State legislature, from Kershaw district.

Of the descendants of the Wiley family, there are the families of James, William, and Thomas Lang, whose father married Miss Sarah Wiley, and whose name is enrolled as one of the first elders of the church; and his son, Thomas Lang, has long been a member of said church. Another of the Quaker families is that of Abram Belton, whose descendants are James B. Cureton, James and Joseph Doby and their sisters, Mrs. Dunlap, Mrs. Anthony and Mrs. Robert Kennedy, grandchildren of Mr. Belton.

The only tradition as to the establishment of a Presbyterian church is, that John Logue, an aged Presbyterian minister from Ireland, preached steadily a part of his time in Camden for several years after the war.* But as there is no record of any organization, we have nothing to state officially in the matter.

The other is that found on a tombstone in the Quaker burying-ground, that a lady, a Mrs. Smith, had made a donation of one thousand dollars towards the erection of a Presbyterian church, but she died long before a church was built, and no part of the gift was received.—(MS. History by I. K. Douglas, Esq., written in 1852.) Yet it is mentioned in Allen's Biographical Dictionary, that Thomas Adams, son of Rev. Amos Adams, of Roxbury, Massachusetts, was ordained in Boston as minister for Camden, South Carolina, where, after a residence of eight years, he died August 16th, 1797. If this was the case, his ministry in this place must have begun in the last year of this decade, in 1789. He graduated at Harvard University, in the year 1788. "Mr. Adams, a young gentleman of the Congregational church, from Massachusetts," says Dr. Furman, "preached there, and also had charge of the Orphan Society's academy."—(Appendix to Ramsay's Hist.)

* He preached occasionally at Jackson's Creek, Fairfield, and was a correspondent of Rev. Robert McClintock in 1787. His name occurs also in the list of Irish clergy preaching in South Carolina, given in a letter addressed to Dr. Thornwell by Dr. J. R. Witherspoon, of Brookland, Alabama, in October, 1848. There is a note before us, written by him, and addressed to Robert McClintock, to the care of William McClintock, of Rocky Creek, requesting Mr. McClintock to assist him at a communion season and at the fast-day on Thursday before. The note is dated February 17th, 1789, but the residence of Mr. Logue is not indicated.

CHAPTER IV.

LEBANON CHURCH, JACKSON'S CREEK, FAIRFIELD.—A brief account of the origin of this church has been given on pp. 415, 416. This account left them occupying their second house of worship, on lands belonging to Joseph Chapman. Rev. Mr. Thatcher, from the North, perhaps previous to this, preached for some time alternately at Jackson's Creek and in "the Wolf Pit (or Wolf Pen) meeting-house," on the Wateree. While assembled for worship at the church on Jackson's Creek, in those troublous times, men were stationed as videttes, and sentinels walked their rounds to apprise the worshippers of any approaching foe. Bands of Tories were lurking around, and late in the year 1780, Lord Cornwallis established his headquarters at Winnsboro, at the junction of Walnut and Washington streets, where he remained till between the 5th and 8th of January, 1781. From the lips of Mrs. Mary Barkley we have received a few interesting facts, of her own recollection, belonging to the period of the Revolution. Mrs. Barkley was the daughter of Samuel and Jane Grey, and was born in Ballybreak, near Ballymoney, county Antrim, Ireland, in 1758. Her father died when she was an infant of three months, leaving her mother with four children, Margaret, William, Robert, and Mary. Her mother afterwards married John Dunlap, by whom she had a daughter, named Anne. In 1773, her parents sold their farm in Ireland and migrated to America, arriving in Charleston in December of that year. In March, 1774, they removed by wagon to Jackson's Creek, a tedious journey, as performed by them, of three weeks' duration. Here they settled themselves comfortably in a log cabin, as was the wont of the new-comers. Soon after their settlement one of the daughters, Margaret, married James McCreight, who fixed his abode about one mile from Winnsboro. In the year 1776, William and Robert, her brothers, and Dunlap and McCreight, entered the American army. This year also they were engaged in the snow campaign against the Cherokee Indians. The whole labor of the farm thus fell upon the female members of the family, for they had as yet no servants. There were frequent alarms too that the Cherokees were advancing upon the defenceless settlements. On one occasion they left the house and lay out in a thicket a long and dreary night. Mary assumed the principal care of the household, plying the spindle and the

loom with ceaseless industry, a type of many others of her sex of that early day. The care of the farm greatly devolved upon her, for after three months' service in the snow campaign, her step-father, Dunlap, came back an invalid unable to yield much assistance. Under these circumstances her heart became attached and affianced to a brave young lieutenant, Alexander Gaston. The Greys first entered the service under Captain James Philips, who afterwards deserted the cause of the colonies and joined the British. Robert then entered the continental army as an artillerist, and was orderly sergeant of his company. At the battle of Fort Moultrie he was disabled for life by the bursting of a cannon. William joined the company of Captain Robert Ellison as first lieutenant. He had been in the Indian war under General Pickens, was in the battle at Fort Moultrie, in the ill-starred campaign against St. Augustine, and was in almost every battle in the South, from beginning to end. His friend Gaston and himself were both lieutenants in the regular army. When the regulars made their gallant charge on the British works at Savannah, Gaston was wounded. The two young lieutenants were in the field during the campaign of 1780. After the battle at Monk's Corner and the fall of Charleston, they were driven back with their companions as refugees to North Carolina, whence they returned to renew the strife. In the month of June, 1780, their camp was pitched on Clem's Branch, in the upper edge of Lancaster district. Here they were found by Sumter, who, like them, was a refugee, having left his family exposed to the tender mercies of the enemy, who plundered his goods, destroyed his property, burned his house, and left his wife and family without a shelter. He now selected a few chosen men to accompany him, that he might punish his enemies and bring his family away, among whom were William Grey and Alexander Gaston. At Wright's Bluff, on Black river, Sumter encountered a body of British and Tories, too numerous for his chosen band, and was forced to retreat beyond the river. Gaston had taken the small-pox, and getting wet while crossing, his disease became very violent, and being left at the house of a Mr. McConnell, he died in a few days. Mary Grey was inconsolable at his loss, and though she subsequently had many offers of marriage, twelve years elapsed ere she could give her heart to another. Even in her old age, seventy years after, she would heave a sigh at the mention of his name, and with moistened eye would repeat the words, "Yes, we were to have been married after the war."

Some time in the summer of 1780 her brother, William Grey, was taken prisoner and lodged in Camden jail, whence he was afterwards paroled, and permitted to return on condition that he should never go to a greater distance from Winnsboro than three miles. He and his sister Mary stayed for the most part, while the British were at Winnsboro, at their brother-in-law, Mr. Creight's. At this time the family of her stepfather and brother-in-law was frequently robbed by the Tories.

Mrs. Barkley was wont to relate many incidents of the local history of the Revolution. The small-pox prevailed to a considerable extent in the British army, especially among the Tories under Bryant's command. The sick were quartered upon the inhabitants; two in the family of Dunlap, her stepfather. She gave up to them the house and lived in the kitchen, waiting faithfully on them. From their conversation she judged them to have been ministers of the gospel. They spoke of the flocks they had left, now deprived of the preaching of the gospel. God was now visiting them with his chastisements, and they were much affected, not only by the judgments that were on them, but by the kind attentions they received, notwithstanding the loathsome disease with which they were visited.

On Christmas morning her attention was attracted by the firing of cannon immediately after the morning gun. She asked the wife of a British soldier what it meant. She answered, "They are keeping Christmas, as they always do in a friend's country." Mary asked her if they really thought they were in a friend's country. "Yes," she replied, "South Carolina is a conquered country, and belongs to the king." She replied, "Does it indeed? well, we shall see." Mrs. Barkley also relates that a project was on foot among the heroic men in the upper districts for an attack on Cornwallis's camp; that Robert Carr, orderly sergeant in Col. Davie's dragoons, came by stealth to McCreight's, had an interview with William Grey, who went the next day to the borough, counted the troops on parade, noted the means of defence, and everything necessary to be known, and reported the same to Carr. Grey anxiously awaited the attack, but the British position and force were too strong for any force the men of Chester could raise.

The Rev. William Martin, a Covenanter, preached occasionally at the Jackson's Creek church. He was a warm Whig, and did not scruple to use his influence in the cause of the colonists. The hand of power was laid on him, and he

had been confined in prison at Rocky Mount and Camden since early in June. He was now brought before Lord Cornwallis at Winnsboro. He stood before him erect, with his gray locks uncovered, his eyes fixed on his lordship, and his countenance marked with frankness and benevolence. "You are charged," says his lordship, "with preaching rebellion from the pulpit--you, an old man, and a minister of the gospel of peace, with advocating rebellion against your lawful sovereign, King George the III. ! What have you to say in your defence?" Nothing daunted, he is reported to have replied, "I am happy to appear before you. For many months I have been held in chains for preaching what I believe to be the truth. As to King George, I owe him nothing but good will. I am not unacquainted with his private character. I was raised in Scotland; educated in its literary and theological schools; was settled in Ireland, where I spent the prime of my days, and emigrated to this country seven years ago. As a king, he was bound to protect his subjects in the enjoyment of their rights. Protection and allegiance go together, and where the one fails, the other cannot be exacted. The Declaration of Independence is but a reiteration of what our Covenantee fathers have always maintained. I am thankful you have given me liberty to speak, and will abide your pleasure, whatever it may be."

Meanwhile other scenes were enacted. Lord Cornwallis was accustomed to take a morning and evening ride down the road. Colonel Winn, Minor Winn, and one other whose name is not recollected, concealed themselves in a thicket where Woodward's gin-house now stands, rifle in hand, intending to cut him off. They were discovered and apprehended by a party of Tories, and were condemned to be hung (on a certain day) at twelve o'clock. Minor Winn took the sentence greatly to heart, and sent for the minister, Mr. Martin, to pray with him. He was under guard at the spot where Mrs. Barkley subsequently resided in Winnsboro, then in the woods. The British soldiers had cut down some of the trees for firewood, and had piled up the brush in heaps, behind which Minor kneeled in prayer, and was joined by the minister, and their exercises were continued, the gallows full in view, till the fatal hour. Mary Grey (Mrs. Barkley) stood in the door, expecting to hear the drum and fife, as the minister and her political friends were marched to the gallows. Instead of this they were marched to Lord Cornwallis's headquarters, and pardoned. Minor Winn was persuaded that this

was an express answer to prayer, and was subsequently often taunted, in his days of frolic, with this forced repentance. Mrs. Barkley was persuaded that the act of pardon was due to the friendly offices of Col. Philips, whose life Col. Winn had spared, who in the old country had kept the race-horses of the father of Lord Cornwallis, and who assured his lordship that if these men were executed, a hundred of his majesty's subjects would be hung forthwith by the indignant people in retaliation. Philips was a man of wealth and abilities and of a compassionate heart. He was ever engaged in acts of kindness to his Whig friends and neighbors. He protected their property and interceded for their lives. He had known Mr. Martin in Ireland, and respected him. His Tory principles were the result of his education and his connection with the aristocracy of his native land.

After the British army had retired from Winnsboro he was left sole commander of the Tories in his district. He formed a camp at Caldwell's, not far from the Wateree or Mt. Olivet church. This Tory camp was a great nuisance to the community, as they carried themselves with a high and lordly hand over their neighbors. They were at length surprised by a party of Whigs, and routed. Several were killed. One poor fellow fled to the loft of a house, was ordered down, but refused to obey. He was killed where he lay. The heart of neighbor was steeled against neighbor, and human life was held of little account. Philips was taken, trembling like an aspen, a pistol in each hand. He was taken to Camden, charged with many crimes perpetrated by his band, and condemned to the gallows. The Whigs of Fairfield, without an exception, united in a petition for his life, in consideration of his many acts of kindness shown to them, and his sentence was commuted to one of banishment.

Another camp of the Tories was near where White's Creek falls into the river. Believing that the country was subdued, they were careless, not taking the precaution of stationing sentinels. On a certain night they caroused and frolicked till near midnight, and lay down in conscious security to sleep. A small band of refugee Whigs had been watching their opportunity, and crept up stealthily and carried off the guns from the spot where they were stacked. To kill them would only expose their families and those of their friends to retaliation. They therefore aroused them by a terrific yell, having first posted themselves around the camp. They then discharged their rifles and the guns they had possessed themselves

of. The Tories made for the Creek and swam across. The Whigs, after their escape, took possession of the camp, threw the fire-arms into the deep water of the creek, and before sunrise were making their way to the upper country.

While the British troops were in Winnsboro they were on their good behavior. They regarded Carolina as a conquered province, her people as subjects of the crown, and they wished to win their good-will. They consequently protected the people, and professed to pay for all they took ; but it was in certificates promising payment by the British crown. After they left, the spirit of dissension was rife.

Rev. Mr. Simpson, from Fishing Creek, preached at Jackson's Creek for two or three years subsequent to the war one week day in the month, his Sabbaths being otherwise occupied, and it was at his church that Mrs. Barkley made her first profession of religion.*

In 1784 or 1785 the Rev. Thomas Harris McCaule received a call from Jackson's Creek and Mt. Olivet for his ministerial services, he having been appointed principal of the Mount Zion College at Winnsboro. This call was presented to the presbytery of Orange, and was by them reported to the newly-formed presbytery of South Carolina, which, at its first meeting at Waxhaw church in April, 1785, left the call in the hands of Mr. McCaule for his consideration, he having become a member of that presbytery at that meeting by dismissal from the presbytery of Orange. Mr. McCaule continued to preach, it is supposed, to these churches ; but in April, 1786, he delivered up the united call to presbytery, and received one from Jackson's Creek alone. He signified his acceptance of this call for half his time at the fall presbytery in the same year. His compensation was at the rate of eight dollars per Sabbath.

From the preceding it will be perceived that the WATEREE, or MOUNT OLIVET CHURCH, on the waters of Wateree Creek, on the road from Winnsboro to Rocky Mount, was already organized and united in a call to Thomas H. McCaule in 1784-5. There is evidence that William Martin, a Covenanter, had preached at the Wolf Pen, or Wolf Pit meeting-house, in this vicinity, previously, and that Rev. Daniel

* In 1792, Mary Grey married Hugh Barkley, an emigrant from the neighborhood of her native place in Ireland. The fruits of their marriage were two sons and a daughter: the first-born died in infancy, Major Samuel Grey Barkley, and Margaret Barkley, the latter yet survives. The above facts were gained partly from the lips of Mrs. Barkley, and partly from a narrative drawn from the same source, written by D. G. Stinson, Esq., of Chester district.

Thatcher, then a member of Orange presbytery, had for some time preached in this neighborhood and Jackson's Creek alternately. Mr. McCaule, in April, 1786, delivered up the united call, as has been mentioned.

The MOUNT ZION SOCIETY received new members to the 8th of May, 1780, just four days before the surrender of Charleston to the British army. Down to that time about fifty new names had been added to the list, among which is that of Charles Pinckney, chief-justice of the province, and president of the provincial congress. There is no record after this for about two years. Early in 1783 the society met in Charleston and elected John Huger president, appointed John Winn and six others directors in Winnsboro and its vicinity, and Charles Pinckney and five others, directors in Charleston; and wrote, on the 7th of March, a letter to the committee in Winnsboro informing them of their action, addressing them as "the committee on Sion Hill." This committee replied, informing them that the temporary school had been broken up by the enemy, but the buildings were safe and in the custody of Col. Richard Winn. In the same year there were two committees in the country—"the committee of the Congarees," and "the committee of Turkey Creek," near the line between Chester and York. Twelve new names appear on the roll this year, and lands given by Col. John Vanderhorst and by Gen. Richard Winn were run out. More than seventy-four names were added to the membership of the society in 1784. The Rev. Thomas Harris McCaule was called from the large congregation of Centre church, North Carolina, to preside over the school. He accepted the invitation, but proposed to erect the institution into a college upon the plan of the college of New Jersey, where he had been educated. His plan was adopted and the institution was incorporated March 19th, 1785; and the college of Cambridge, at Ninety-Six, and the college of Charleston, were incorporated in the same Act.

Mr. McCaule had been ordained in 1776, and was in the prime of life. In person he was scarcely of medium height, but of a stout frame and full body, of dark piercing eyes, a pleasant countenance and winning manners, with a fine voice, and popular both as a preacher and a man. When the country was invaded he went with his flock to the camp, and was by the side of Gen. William Davidson when he fell on the banks of the Catawba by the rifle of a Tory. He was once run as a candidate for the gubernatorial chair of North Carolina. Under his superintendence the college was opened under favorable auspices. He became a member of the newly-formed presbytery of South Carolina at its first meet-

ing at Waxhaw, April 12th, 1785, by dismissal from the presbytery of Orange.

The accommodations of the college at first were of the most primitive kind. Mr. McCaule commenced his instructions in an old log-cabin about twenty-five feet by twenty, a story and a half high, with a single chimney. The English school was kept in a small outbuilding. Another cabin was built by the society to range with the first, at a distance of about thirty or thirty-five feet; the space between was filled by a framed building, and the roof of the additions was made to correspond with that of the original structure. The students who boarded with the steward had their lodgings in the upper part of the house. In this humble edifice the larger portion of those educated by President McCaule had their abode.

The routine of academic life in this "Log College" of the South was such as the students of the present day can well understand. The blast of a horn at daybreak was a signal to rise, perform their ablutions, and dress. Another signal at sunrise summoned them to roll-call and prayers, after which they went to their studies. At eight o'clock they were dismissed for breakfast; from nine to twelve they were brought together for study. After an intermission, study hours began at two and continued till five, when they were again dismissed after roll-call and prayers. On Wednesdays there was public speaking and the reading of compositions from nine to twelve. At nine o'clock A. M. the students were formed in line and were marched to the college building, where one half delivered declamations, and the other half read compositions, which were left with the president until the following Wednesday for his private examination and criticisms. There were two public exhibitions in the course of the year—one on the fourth of July, and one on the first of December, each followed by a month's vacation. At these exhibitions diplomas, conferring the usual degree, were given to those who had completed the curriculum of study. The form of the diploma has been preserved by Dr. Foote in his *Sketches of North Carolina*, p. 427, in the biography he there gives of one of the graduates of the college at this period of its history. The original is in beautiful German text.

"Præfectus et Curatores
Collegii Montis Sionis,
Omnibus et singulis ad quos hæc literæ pervenerint,
Salutem in Domino.

Notum sit quod nobis placet Auctoritate publico Diplomate nobis commissâ, Humfredum Hunter, candidatum primum in Artibus Gradum compe-

tentem examine sufficiente prævio approbatum Titulo graduque Artium liberalium Bacalaurei adornare. In cujus Rei Testimonium Literis Sigillo Collegii munitis nomina subscripsimus.

THOMAS H. MCCAULE, Prof.—I.

JOHN WINN, } Trustees.
JAMES CRAIG, }

Datum in Aula Collegii, apud Winnsburgium, in Carolina Meridionale, quarta Nonas Julii, Anno Arce Christi millesimo septuagentesimo et octogesimo septimo."

After the defeat of General Gates, when Cornwallis occupied Charlotte, North Carolina, the Liberty Hall Academy at Charlotte, North Carolina, of which Mr. McCaule had been a trustee, was discontinued, and had never been revived. Many young men of North Carolina came down and sought their education here. In 1785–6 the students of the college numbered from sixty to eighty, and the faculty were Rev. Mr. McCaule, Mr. Samuel W. Yongue, and William C. Davis, who was both student and tutor.

As the old college building was small, the larger students had arbors in the summer season under grape-vines and shady trees (of which there was no small store at that time), furnished with tables and chairs, where they pursued their studies, seeking the shelter of the college roof when the rain drove them in.

A new and more stately college edifice was projected, and its foundations were laid early in the year 1787, fifty-four feet in length by forty-four in breadth, to be two lofty stories in height. The foundation was laid with stone, rising some little above the surface, the remainder of the basement story with brick. The society sent oyster-shells from Charleston to be burnt for lime. But the workmen not being acquainted with the manufacture of lime, the greater portion of the lower story was laid in mortar made with tar instead. Saw-mills were few and distant, the timbers were fashioned by the broad axe and whip-saw, and the plank had to be hauled from twenty to thirty miles. So slowly did the work advance, that the second tier of joists was not laid in the opening of the year 1790. Meanwhile the college had already graduated its first class of students. William C. Davis, Robert McCulloch, Humphrey Hunter, and James Wallis, had received their baccalaureate and been licensed to preach the gospel; so that the first fruits of the college were consecrated to the work of the ministry of reconciliation. No one might be a trustee of the college unless he professed "the Christian Protestant religion." It was restricted to no particular Protestant denomination, but it so

occurred that its first teachers were Presbyterians, and its influence tended to promote the interests of this branch of the church. Some preparations were also made for the establishment of Presbyterian worship in the town of Winnsboro, for the MOUNT ZION CONGREGATION of Winnsboro was incorporated by the legislature in 1787. To what degree it was organized, and whether it worshipped in connection with the college, no evidence has been obtained, though this is the most probable conjecture.—(Statutes at Large, vol. viii., p. 139.)

CATHOLIC AND PURITY CHURCHES in Chester, whose congregations are contiguous, had been supplied, we have seen, by Rev. William Martin, a Covenanter, and by Rev. James Campbell. They remained vacant a considerable time, and the congregation of Purity especially was almost dissolved by the troubles of the times. It petitioned presbytery in 1785, under the name of "Bull Run," which was represented as *unformed*. It was reorganized by Rev. John Simpson under its present name in 1786. It petitioned for supplies in October, 1787. Previous to this, in 1784, Rev. James Templeton, of the presbytery of Orange, came as a missionary and labored for some time in these congregations and their vicinity. He became connected with the presbytery of South Carolina at its first meeting at Waxhaw, April 12th, 1785, and labored still among them. His residence was in Catholic, but his missionary field was a wide one. They had before this and after, enjoyed the occasional services of Rev. John Simpson, of Fishing Creek, who frequently administered the sacraments, especially that of baptism. About this time, several preachers, who were regarded as "New Lights," came from Ireland into this region. Among them was Robert McClintock, who preached sometimes in the church and sometimes in private houses, but was not engaged as regular pastor. Associated with him as companions were John McCosh and Hugh Morrison. The latter boarded in the house of Abraham Miller, where he sickened and died, and was buried in the graveyard at Catholic. About 1787 the Rev. Mr. Lynn, a missionary of the Associate Reformed, visited this neighborhood, and the year following Rev. James Boyce commenced preaching at the house of Edward McDaniel, and afterwards at a stand where Hopewell church is now built, and where Thomas McDill and David McQueston were installed elders. This tended to draw some from the worship at Catholic, but the body of the people remained firmly attached to their original organization, and

erected a new and commodious frame house, sufficiently large to accommodate the whole congregation.

On March the 18th, 1788, the two congregations, Catholic and Purity, petitioned presbytery for William C. Davis, their licentiate, as a supply. They again applied in October, 1788, and April and October, 1789, and Messrs. McCaule and McCulloch were appointed. In 1792 and 1793 they appear to be supplied, though it is not known by whom. In 1794, April 9th, the Rev. Robert McCulloch was installed as the joint pastor of the two churches. The house of worship of the Purity congregation was built of logs, after the most primitive model.

The congregations of UPPER AND LOWER FISHING CREEK (the latter being sometimes called RICHARDSON, after its founder) were still ministered to by Rev. John Simpson till the 17th of September, 1789. The manner of his administration as pastor, and the part he took in public affairs, are set forth in the following extract from the recollections of his life, written down from the lips of his son by his grandson, A. N. Simpson, of Marietta, Georgia, to be made use of in this history:—"The order in which the communion was conducted by the churches in that day was briefly as follows: first, the Sabbath preceding communion Sabbath was observed as 'preparation Sabbath;' a sermon was preached in view of the approaching communion. The Thursday preceding was observed with fasting, humiliation, and prayer, by all the church. A neighboring minister was always called to aid, who generally preached the forenoon sermon on Saturday. On Saturday afternoon candidates for admission into the church were examined and received, publicly avowing their faith in Christ, and their adherence to the 'Westminster confession of faith.' 'Tokens' were given to all church-members who intended communing on next day. These 'tokens' (being pieces of copper) were used to prevent imposition, and were evidences of the right of communion by those who held them. They were collected again by the elders immediately after communicants had taken their seats around the table.

"On Sabbath morning the '*action sermon*' was preached by the pastor, who also introduced the table service and conducted the service at the first table—the assisting minister the second, who, with some remarks to the congregation, then closed the service. On Sabbath afternoon, sermon by the aiding minister. The Monday succeeding the Sabbath was observed as thanksgiving day. A sermon for the occasion was

preached by the aiding minister, who was followed by the pastor in an appropriate and feeling address to Christians, which closed the meeting. These communions were held twice a year.

"The minister whose services Mr. S. generally procured on these occasions was the Rev. Mr. Alexander, of Turkey Creek congregation, on Broad river,—a man of great power in the pulpit, overwhelming in argument, eloquent in speech, having the happy faculty of chaining his audience down in noiseless and earnest attention while he spoke.

"It was an invariable rule with Mr. Simpson to visit every family and member of his church during the year, as a pastor. Having supplied the adult portion of the families with certain written questions, his second visit would then be to examine the adults upon these questions, and also upon experimental religion. To the children he gave catechetical instruction in the longer and shorter catechism, with brief explanations. For these examinations he appointed regular places of meeting in certain neighborhoods, where all convenient to the place would meet, and where all were examined.

"As to his manner of preparing for the pulpit, his usual mode in reference to his sermons was, never to write them, but make notes containing the heads of his subject, and these were mostly in short-hand. From these briefs he generally preached about an hour. His custom was to preach in the forenoon and lecture in the afternoon. His sermons were mostly doctrinal, full of divinity, practically and clearly illustrated, pungent and impressive—so that his subject was generally carried home to the heart of the hearer. His manner of speaking was easy and pleasing. He was fluent in speech—yet his tone was solemn and deeply impressive, his voice clear and strong, his pronunciation and words distinct and well-timed. At times, when warmed with his subject, he would break out with feeling bursts of eloquence, which, like an electric shock, never failed to move the hearts of his hearers. His ministerial labors were generally blessed in the conversion of many under his preaching. His faith was strong. He was, physically, a strong, healthy man, about five feet six inches in height, stoutly built, having a constitution, mental and physical, just suitable for the arduous duties of the day in which he lived. In personal intercourse he was always agreeable, but by no means disposed to be very talkative. He was a kind and indulgent father, and an affectionate and tender husband.

"During a portion of the time of which we have spoken, the

people were deeply engaged in the Revolutionary struggle. As Mr. S. was a zealous Christian, he proved himself to be no less a devoted patriot; nor was he a small sharer in the privations of a camp life and the loss of property. Though the enemy had threatened him, yet dauntless and fearlessly did he march in the van, encouraging and urging his fellows to meet their common enemy. He was in several conflicts and skirmishes. In some of these contests he was regarded as the leader and adviser.

"In the campaign of 1780 he was with Sumter, who, after having taken a strong redoubt on the Wateree, the day previous to the battle of Camden, and on the next day hearing of the fatal result of that battle, instantly began his retreat, and after a rapid march, in a hot summer day, came to the Catawba ford. Believing that he was then safe, Sumter halted and allowed his men to rest awhile during the heat of the day, for it was then about twelve o'clock.

"Tarleton having heard of his retreat, making a forced march, came up with Sumter, and found his men altogether unprepared—no sentinels out, a great part of the men asleep, all lying about separate from their guns, their horses all unsaddled. Mr. Simpson had placed his gun at the side of a tree, and at this moment was busily engaged in mending his bridle. He had taken the bridle off, and was standing by the side of his favorite mare when the alarm was given. Roused from their slumber, there was such a fearful panic and confusion that but one company succeeded in forming, under command of Capt. John Maffit. He rallied his men, and, with other parts of companies, made a desperate resistance; but the struggle was short. About half of the men were captured, numbering upwards of three hundred. They lost one hundred and fifty, killed and wounded; the balance dispersed, but few getting their horses. All their stores were taken, and the British captains recovered, whom they had taken previously.

"In this struggle, which occurred at Fishing Creek, August 13th, Mr. Simpson narrowly escaped being taken prisoner. He fortunately got hold of his mare, mounted her without bridle or saddle, and by striking her on the side of the head, gave her the direction he wished to go. She instantly started at almost her utmost speed, in company with no one. Running a short distance, he came to a brush-fence made around a turnip-patch; but scarcely halting at all, his noble animal leaped the fence, ran through the patch, cleared the other side, and made her way to a public road a short distance be-

yond. As she was about taking that, he discovered two British soldiers coming up the road, armed with guns, who called on him to stop and surrender; his spirited animal heeded not the command, but instantly, upon a slight touch on the side of her head, sprang across the road, and was soon lost from the British in the thick foliage, and running on a short distance further, came to a branch; here his mare came to a gradual halt, and in crossing the branch, a short distance beyond, in the bushes, he was suddenly alarmed, but was soon agreeably relieved by meeting two of his fellow-soldiers, who had likewise escaped thus far. Here they held a consultation, the result of which was their determination to return home. Yet it was more dangerous for them at home than in the army, particularly to Mr. S., as the enemy had sworn vengeance against the Presbyterian clergy.

"Mr. S. remained but a short time, when he again sallied out into North Carolina.

"On one occasion, the 11th of June, 1780, on a bright Sabbath morning, the enemy moved upon the church of Mr. S., expecting to find him and his congregation there, but were disappointed. Providence had otherwise directed his steps. The church was but a short distance from the dwelling of Mr. S. They marched to the house. Mrs. S. seeing their approach, retired with her four children, and concealed herself in the orchard. 'They rifled the house of everything valuable, took out four feather-beds and ripped them open in the yard; and gathering up all the clothing and other articles that they fancied, they finally set fire to the house, which was soon burned down.—(See Memoir of Jane Boyd; Women of the Revolution, vol. iii., p. 217.) They set fire to Mr. S.'s study, containing a valuable library of books, and important manuscripts. These were all consumed, except what was saved by Mrs. S., who ran up after the enemy left and took out two aprons full—all she could save. In doing this she was very much burned, and came near losing her life.' She also succeeded in saving enough feathers to make one bed. She then went with her children to a neighboring house, where she remained until after her confinement, that day four weeks. On her recovery she went back and took up her residence in a small out-house that escaped the fire. Here, with her five children and a certain Miss Neely, she contrived to live, assisted much by the devoted people of her husband's charge. Having procured some cloth to make clothing for her little ones (for they had not a change left them by the enemy), she

was proceeding to make them up, when a company of Tories robbed her of these. Some of this gang were dressed in Mr. Simpson's clothes. They would exultingly strut before her, and ask her if they were not better looking men than her husband! at the same time telling her that they would some day make her a present of his scalp. In this distressed situation she awaited her husband's return.

"This was indeed a sad picture for him to look upon on his return home. What horror must have seized him on suddenly beholding his ruined, his desolated home! But how thankful to find his much-loved family safe! It was not long after this event when peace was declared. His houses were rebuilt, and he was again comfortably fixed with his family at home, and at peace with the enemy.

"After peace was restored, Mr. S. commenced collecting together his scattered flock, and ministering to them. He continued to preach at Fishing Creek through this decade."

In the third volume of Mrs. Ellet's *Women of the Revolution*, in the sketch of the history of Jane Boyd, who was a daughter of Mr. Simpson, it is said that Mr. S. was regarded as the head and counsellor of the band of heroes who defeated the enemy at Becham's Old Field, in the immediate vicinity of Fishing Creek and at Mobley's meeting-house—and it was determined that his punishment should be speedy. In pursuance of this resolution, on Sabbath morning, June 11th, 1780, before mentioned, a party took their way to the church, where they expected to find the pastor with his assembled congregation, intending, as was believed at the time, to burn both the church and people, by way of warning to other "disturbers of the king's peace." Mrs. Simpson, who was sitting at the breakfast table, heard the report of a gun, which caused her much alarm, for such a sound was unusual in that vicinity. She afterwards heard that it was at the house of William Strong,* and

* This William Strong was an inoffensive and pious young man, and was reading his Bible on the Sunday morning when he was killed, with circumstances of great atrocity.—(Life of General Edward Lacey, by Dr. M. A. Moore, senior.) The same writer (*Women of the Revolution*, iii., p. 212) informs us that it was a plundering party of Capt. Huck's men, who were concerned in these transactions. They burned Mrs. McClure's house as well as Mr. Simpson's, and a short time previously had burned down Col. Wm. Hill's iron-works (who was casting ordnance and cannon-ball for the patriots), which was a great calamity to the Whigs, and a general misfortune to the farmers for forty or fifty miles around. Many of them expected that they would have to return to the wooden plough.

"This reminds us," says the Doctor, "of John Miller, of Rutherford county, North Carolina, a true Hibernian Whig, who was noted for his originality and

that he had been killed by the enemy on their way to the church. Their design of murdering more victims was frustrated. On the Friday previous, Mr. Simpson had shouldered his rifle and marched to the field, under the command of Capt. McClure, who had been reared from infancy under his ministry. There the pastor, taking his place in the ranks with the brave men of York and Chester, encouraged and stimulated them by his counsel no less than his services, performing the duties of a private soldier, and submitting to the rigorous discipline of the camp. "He remained with the army," says his daughter, "till the Tories were quieted, and the country delivered from the power of the aggressor. After the war he continued in charge of Fishing Creek and Bethesda churches, occasionally supplying Catholic and other small congregations. He could never feel confidence in those among his hearers who had sided with the oppressor, though no remains of enmity were in his heart. They appeared to perceive this, and withdrew from his charge when churches of other denominations sprang up around him."

In the memoirs of Katharine Steele, and in those of Jane Boyd, Mrs. Simpson, Mrs. Strong, Mary Mills, and Isabella Wylie—(Vol. iii. of the *Women of the Revolution*), all of whom lived in the Fishing Creek congregation, a lively picture may be found of the troubles and harrowing cruelty of these times. It will be seen that the young women of the congregation, among whom are mentioned Mary, Margaret, and Ellen Gill, Isabella and Margaret Kelso, Sarah Knox, Margaret, Elizabeth, and Mary Mills, Mary McClure, and Nancy Brown, formed themselves into a company of reapers, and went day after day from one farm to another and with the aid of the matrons and a few old men, gathered the crops of all the men who were absent under arms. The various services

fervor. Being called on by one of his brother elders to pray, he said, 'Good Lord, our God that art in Heaven, we have great reason to thank thee for the many favors we have received from thy hands, the many battles we have won. There is the great and glorious battle of King's Mountain, where we *kilt* the great *General* Ferguson and took his whole army; and the great battles at Ramsour's and Williamson's, and the *ever memorable* and glorious battle of the *Coopens* (Cowpens), where we made the proud *General Tarleton* run *doon* (down) the road *helter-skelter*; and, good Lord, if ye had na suffered the cruel Tories to burn *Belly Hell's* (Billy Hill's) iron-works, we would na have asked *ony mair* favors at thy hands. Amen.'

If this anecdote is authentic, it is an instance, of which we have known others, of the irresistible humor which belongs to some men bursting forth unconsciously and inappropriately amid their most solemn thoughts.

which the women of this and other congregations, rendered at this trying period entitle them to the admiration of all. The language, probably of Mr. Simpson himself, in a brief contemporary history of this church found among the General Assembly's papers, is the following. "In the year '80 the sword raged in South Carolina, and a considerable number of the enemy fixed their camp in the bounds of the congregation. The people around were vastly plundered and distressed. Numbers were killed, and the aforesaid Simpson was obliged to take refuge in another place. His property was destroyed, his house burned, not so much as a farthing's worth was left; the family were turned out all but naked. In the year 1781 matters seemed a little quieter, and a number of the congregation began to collect again. In this shattered condition we continued till the public affairs were settled. As soon as opportunity would serve we took into consideration the state of the congregation. We found a great alteration. Numbers were killed, numbers were gone, and others were ready to go, so that the congregation was reduced to a small number. These few were willing to support the gospel, and the said Simpson was ready to sympathize with them. Though distressed himself to a very great degree, and though he could not look for much assistance from a distressed people, he hoped for the best. In this state we continued for some years. The congregation instead of growing stronger became weaker. Every year some moved to the new settlements, and those that came in their room were of different denominations, so that the remainder became unable to support the minister, and Mr. Simpson was at length compelled to leave. This congregation was incorporated March 22d, 1786, under the style of 'The Presbyterian Congregation of Fishing Creek.'"

CHAPTER V.

BULLOCK'S CREEK in York district, on the waters of Bullock's and Turkey creeks, continued through this entire period to enjoy the able and faithful services of Joseph Alexander. We know little of its condition. He became distinguished as a teacher, and many were educated by him. His educational labors had already commenced ere this period was closed, and the academy taught by him and that at Waxhaw have per-

formed an important part in preparing men for their public duties. A number that were fitted here as well as at Waxhaw entered Mount Zion College at Winnsboro and became ministers of the gospel. In the act of incorporation of the Bullock's Creek church, passed March 26th, 1784, it is termed "The Presbyterian or Congregational Church on Bullock's Creek in Camden District."—(Statutes, vol. viii., p. 126.) The character and history of Dr. Alexander, which would be especially appropriate here, will be found elsewhere.

BEERSHEBA, in the northwestern part of York district, was a small society, and had a somewhat feeble existence through these ten years. It had no stated ministry, but received supplies from the Orange presbytery and from that of South Carolina, after this was organized. It petitioned for supplies from the latter in 1786, 1787, and 1788. That unity in sentiment, represented as prevailing among the congregation of Bullock's Creek, was said to be wanting here.

BETHESDA CONGREGATION was much more flourishing. The members were more numerous, better able to support the gospel, and were well organized as a church. They lost their house of worship in the year 1780, which was burnt accidentally by the firing of the adjacent woods. A new house was built a few feet south of the site of the present one. It was a framed building with its sides covered with split clapboards, and it stood for nearly forty years. During the earlier portion of this period, Bethesda enjoyed the labors of Rev. John Simpson for one year, one half of his time, for which purpose he withdrew his services from Lower Fishing Creek, or Richardson, as it was also called. The church, however, was vacant in 1785, '86, '87, and petitioned the presbytery of South Carolina for supplies. Presbytery held its sessions at Bethesda in October of 1786, and April, 1789. It was during some portion of this time that a man, by the name of William McCarra, was engaged to preach for them. He opened presbytery, by permission, at its meeting at Bullock's Creek, on the 9th of October, 1787. He was a man of considerable brilliancy of mind, of pleasing and fascinating manners, and at times truly eloquent in the pulpit; but, as the event proved, a stranger to converting grace. After laboring here a year or more, developments of character began to be made, which excited the suspicion, and caused him to forfeit the confidence of a large section of the church. But, by the misplaced charity of some, who still adhered to him, and his own ambitious efforts to retain his position, even after his character was

under censure, if not actual blight, there were apples of discord in the congregation, where bitterness was felt for many a long year. After his final dismissal from the church, which occurred, says Rev. John S. Harris (from whose MS. history these facts are taken), "in 1785, this man sank from view, and nothing more is known of him." Mr. Harris was mistaken in these dates. The first meeting of South Carolina presbytery was in 1785. Mr. McCarra is first mentioned in the minutes October 9, 1787. There was an order, April 14th, 1785, that no congregation should invite any man to preach unless he shall have obtained liberty from some member of presbytery, or shall procure satisfactory credentials, that he is a member of the synod of New York and Philadelphia. On October 18th, 1788, a letter was ordered to be sent to the people of Bethesda, and read there by Rev. Thomas H. McCaule, and sent also to the people of Beersheba, where McCarra had been some time preaching, warning them of his character. Subsequently, charges were tabled against him, and the presbytery warned the churches that they would be debarred from church privileges, if they should encourage or hear him. This occurred on the 16th of April, 1789. After these exposures of Mr. McCarra, who had preached in several of the vacant pulpits of the presbytery, he was obliged, in this very disgraceful manner, to quit the country.

At Brattonsville, within the limits of Bethesda congregation, was the scene of Huck's defeat. A party of Whigs, under the command of Colonel Bratton, Major Winn, and Capt. McClure, had defeated a party of Tories at Mobley's meeting-house, in Fairfield district. News of this being conveyed to the British post at Rocky Mount, in Chester district, Capt. Huck or Huyck, was ordered to proceed with his cavalry to the frontier, collect the royal militia, and push the rebels. A party of his men had committed the atrocities we have before referred to, p. 511, and exceedingly incensed the people against them. Cols. Bratton, Lacey, and Captain McClure, joined by Cols. Hill and Neil, went in pursuit of Huck, who was at the head of about four hundred cavalry, and a large body of Tories. The evening preceding the battle Huck arrived at Col. Bratton's house. Huck tried to induce Mrs. Bratton to persuade her husband to join the Royalists, promising him a commission in the royal service. This she indignantly repelled. Dr. John Bratton was at that time sitting on Huck's knee, for he had taken up the child while addressing the mother. At her reply he pushed the child from him, and one of his soldiers

seized a reaping-hook and brought it to her throat with the intention to kill her. The officer second in command compelled the soldier to desist. She provided them supper at their command, and retired with her children to an upper apartment. After they had supped, Huck and his men went to James Williamson's, about half a mile distant, to pass the night. His troops lay encamped around the house. A fenced road passed the enclosure of the yard, forming a lane along which sentinels were posted. The Whigs had not more than two hundred and fifty men when they approached the spot, many having dropped off on the march. They formed themselves in two detachments, one led by Bratton and Neil, the other, according to one account, by Col. Lacey. Bratton himself had reconnoitred the position during the night. The two parties advanced at either end of the lane, and commenced firing upon the enemy at about seventy paces distant. The British platoons rapidly forming under Major Ferguson, charged bayonets three times, but fell back from the unerring aim of the American rifles, the fence furnishing the patriots with a kind of breast-work. Huck sprung from his bed, mounted his horse without his coat; and while charging backwards and forwards to rally his men to a new attack, received a mortal wound, and fell dead. With this, the word passed along the Whig ranks, "Boys, take the fence, and every man his own commander!" No sooner said than done. They leaped the fence and rushed upon the foe, who, after a feeble resistance, threw down their arms and fled. Some on their knees cried for quarter. This was refused to Major Ferguson, a Tory who had commanded the party that killed young Strong. In the pursuit the conflict raged around Bratton's house, and the inmates were in danger from the shots. Mrs. Bratton forced her little son to sit within the chimney for shelter. Here a ball struck against the opposite jamb, which he secured as a trophy. The Whigs mounted their horses and pursued the flying royalists thirteen or fourteen miles. Only one Whig was killed; of the British, thirty or forty, and fifty wounded. Mrs. Bratton opened her house for the wounded on both sides, attending them with the utmost kindness. The officer next in command under Huck was among the prisoners, and they determined to put him to death. As a last resort, he asked to be conducted into the presence of Mrs. Bratton, who recognized him as the officer who had interfered to save her life. At her eloquent entreaties he was spared, and kindly entertained at her house till he was exchanged. The following

toast was drank at a celebration of Huck's defeat at Brattonville, on the 12th of July, 1839: "To the memory of Mrs. Martha Bratton. In the hands of an infuriated monster, with the instrument of death around her neck, she nobly refused to betray her husband; in the hour of victory she remembered mercy, and as a guardian angel interposed in behalf of her inhuman enemies. Throughout the Revolution she encouraged the Whigs to fight to the last, to hope on to the end. Honor and gratitude to the woman and heroine, who proved herself so faithful a wife—so firm a friend to liberty." The defeat of Huck revived the spirits of the patriots, and contributed much to the victory on King's Mountain, which happened two months after.

INDIAN LAND (afterwards EBENEZER) was at this period a small church and congregation which was organized in 1785, in the heart of the Catawba reservation. The reservation consisted originally of one hundred and eighty square miles, or one hundred and fifteen thousand two hundred square acres, on both sides of the Catawba. In the first settlement of the State the Catawbas could muster some fifteen hundred fighting men. They had two villages, Newton on the river, and Turkey Head on the opposite bank. These Indians rapidly degenerated and diminished in numbers. They leased their lands to the whites for ninety-nine years, renewable at from ten to twenty dollars per annum for each plantation. The church received supplies from the presbytery.

UNITY, a small congregation in the northeast corner of York district and of the Indian reservation, put itself under the care of South Carolina presbytery at its meeting, March 18th, 1788, and was organized.

BETHEL, in the northeast part of York, in the early part of this period received supplies from the presbytery of Orange, among whom were the Rev. Mr. Cossan, James McRee of Mecklenburg, and Rev. Francis Cummins, who became their pastor. He was born near Shippensburg, Pa., in the spring of 1752, and was the son of Charles and Rebecca (McNickle) Cummins, the first of whom was from the county of Tyrone, and the second from the county of Antrim, Ireland. They belonged to the "New Side," and were admirers of Whitefield, the Tennents, and others of that school. In his nineteenth year his father removed to Mecklenburg, North Carolina. He was a student in the "Queen's Museum," under Dr. McWhorter, who had recently removed thither from New Jersey, and was graduated about the year 1776. He was several years engaged

in teaching, first as preceptor of Clio Academy, a respectable German seminary in Rowan, now Iredell county. He was present at the meetings of the Mecklenburg Whigs of 1775, and mingled in the exciting scene when the celebrated Declaration was read at Mecklenburg court-house. While teaching, he pursued theological studies under Rev. (afterwards Dr.) James Hall, and was licensed to preach by the presbytery of Orange, at Rocky River church, Mecklenburg, December 15th, 1780. In the year 1781 he preached at Hopewell and other places; and in the spring of 1782 accepted a call from Bethel church, where he was ordained towards the close of that year. About 1783, says a MS. account prepared by Dr. Alexander and Mr. Davis, he took charge of this congregation. (For this, see Minutes of Presbytery of South Carolina, April 15, 1793, pages 62, 65, 69.) In the spring of 1788, while residing at Bethel both as a pastor and a teacher of youth, he was elected by the people of York as a member of the convention of South Carolina, called to decide upon the Constitution of the United States; and though his colleagues were for rejecting it, he voted in its favor. During the revolution he was several times in the army, and was engaged in several battles.—(Sprague's Annals, vol. iii., page 418.) Bethel church was incorporated by the legislature, March 22d, 1786, under the name "The Presbyterian Church of Bethel Congregation." At this period Bethel embraced a section of country extending for ten miles in every direction.—(History, by Rev. S. L. Watson, Yorkville Enquirer, Nov. 5th, 1855.) During Dr. Cummins' residence in Bethel, he ordained Joseph McKenzie, Alexander Eakins, William Davis, and Andrew Floyd as elders. In 1789 he was released from his pastoral charge over this church, and accepted a call from Hopewell and Rocky river.

The celebrated battle of King's Mountain was fought within the verge of this congregation. The battle-ground is about twelve miles from Yorkville and a mile and a half south of the line of North Carolina. Here Major Ferguson, with about 1300 men, 500 of whom were Tories, was attacked by our forces, 1390 strong, of whom four hundred were Virginians, under Colonel William Campbell—maternal ancestor of the late William Campbell Preston, of Columbia, South Carolina; 510 were North Carolinians, under Cols. McDowell and Cleveland and Major Winston, and 480 men from Washington and Sullivan Counties, North Carolina, now included in Tennessee, under the lead of Cols. Sevier and Shelby. The right was led by Major Winston, Cols. Sevier, Campbell, Shelby, and Major McDow-

ell; the left by Cols. Hambrite, Cleaveland, and Col. Williams of South Carolina. These troops were from Presbyterian settlements, and of Scotch and Scotch-Irish origin. Col. James Williams was an elder of Little river Presbyterian church in Laurens district. His last meeting with his friends was at a communion season, where he officiated as elder. He fell mortally wounded in this engagement. Colonel, afterwards Governor Shelby, was an elder in the latter part of his life, and tradition says that two of the other officers were elders of the Presbyterian church. Ferguson is reported to have said when he encamped on this spot, "Here is a place God Almighty cannot drive us from." The next day, October 7th, 1780, he was slain bravely contending at the head of his forces. Our troops won the battle, and the tide of war was turned in our favor. The following account of the battle from the Charleston Courier gives a description of the part taken by Col. Williams in this engagement. "The ascent was commenced at once by Williams' party, whilst Campbell and Shelby moved towards the base of the line of their respective routes. Ferguson in the mean time formed for action, and moved downwards to meet the Americans at their coming, and the conflict commenced about mid-way of the slope. Never was harder fighting done, or more gallantry and daring displayed than on this occasion.

"The patriots fought every inch of their way up the steep and rugged ascent, driving the enemy before them, and to a more contracted position. Step after step up the rugged surface was marked with blood, and the whole mountain side kept enveloped in flame by the constant and rapid firing of the patriots below, and enemy above, who fell back towards the summit after every volley, whilst the Americans sprang upwards and upwards after them, as they became more and more heated and maddened by the fight. Balls now flew thick and fast, and whistled over and around in every direction, tearing through the trees and under brush-wood like one outpouring of the driving hail-storm, cutting off limbs and leaves, and scattering them as a Fall on the ground—scaling up the roughened bark from the larger growth, and sending the splinters like locusts flying through the air. On and on the patriot lines moved, mounting upwards and upwards along the slippery slope, like some huge envenomed serpent in its windings after its prey, hissing fire and death. Ferguson saw his fate as the lines approached faster and faster, and nearer and nearer, and fought like an infuriated demon. He rode here and there,

urging his men to the fight in tones of angry passion, enforced by violent gestures.

"The centre line under Williams and Hammond were now within less than thirty yards of the British front, pouring in a terrible and deadly fire, before which the enemy fell back in confusion. At this moment Ferguson rushed in front of his men, sitting with bare head on his horse, his hair streaming in the wind, and his countenance bloated with rage, as he turned in his saddle towards his men, who now hesitated to advance. Just then, Williams' horse, wounded, and snorting with foam and blood at every bound, dashed forward. Ferguson turned to receive him; their swords crossed, nothing more, for at that moment a deadly volley came from both sides, and the two combatants fell mortally wounded. At the same moment the enemy broke ground and fled up the mountain, the Americans rushing after them with a yell of concentrated rage. Col. Hammond dismounted and hastened to the side of his wounded friend, received his commands (never to give up the hill), and farewell, then gave orders for his safe and careful removal to the cot in the valley below, and stopping just long enough to see him off, hastened after his men. As he passed where Ferguson fell, he saw that he was not dead; and stooping down, took him gently under the arms and raised him to a sitting posture, placing his back against a tree, by the side of which he had fallen, received the dying man's thanks for his attention, and hastened forward after the flying enemy.

"The conflict was soon terminated, and returning down the mountain on his way with the glorious intelligence to Williams, Col. Hammond passed where Ferguson had been left and found him fallen over on his face, and dead. The ball that robbed him of life had entered the breast, passing entirely through the body. On reaching the hamlet where Williams lay, Col. Hammond found him unable to speak, but conscious, and told him the battle was over and the victory won—saw his dying smile, received the pressure of his icy hand, and then departed. Soon thereafter the gallant spirit quit forever the fields of carnage and blood below, for realms of peace and life above. The American arms had been successful, gloriously successful, but it had cost another 'Joshua in the fight.' The brave Williams was gone! He was not brilliant, but good and firm and true! Whenever, and as often as he took a measure in hand, his iron will and nerve allowed no relinquishment until accomplished. Such was the Christian soldier and patriot." Ferguson was an officer of great merit, and for marshalling the

royalist militia and control over them had no equal in the army of Cornwallis. His defeat was a great loss to the British cause, and the first decisive step in our deliverance.

There was also a small church, originally called CALVARY, and subsequently changed to SHILOH, on the edge of Bethel congregation, its house of worship being within the North Carolina line. In the first part of this period it received supplies from Orange presbytery, but when the South Carolina presbytery was formed in 1785, became dependent on it, and was formally received under its care on the 10th of October, 1786.

INDIAN CREEK, in Newberry district, is one of the affluents of the Enoree, running in a northeasterly direction and emptying into that river near where the boundary between Union and Newberry districts strikes it. On this creek, as we have seen, the people formed a society and built a church. We cannot trace the organization down on presbyterial records previous to the formation of South Carolina presbytery in 1785, those of the presbytery of Orange having been destroyed by fire. From that time Indian Creek was an applicant to that body for supplies. James Templeton was appointed to preach to it in 1785, Robert Hall and Robert Mecklin in 1786, Thos. H. McCaule and Robert Hall in 1787, James Templeton in 1788, and James Wallis and Francis Cummins in 1789. It appears also that the Rev. Joseph Alexander frequently visited this settlement, for the Presbyterian population extended on both sides of the Enoree, and between that and the Tyger. A circle whose radius should be five or six miles, and whose centre should be at the mouth of Indian Creek, would include at that day a large Presbyterian population on both sides of the river, probably known as the congregation of Indian Creek.

Another minister, wholly independent of the presbytery of South Carolina, and whom we have mentioned already (page 414), was preaching to Indian Creek, to Concord church in Fairfield, and to Rocky Spring in Laurens, viz., the Rev. Robert McClintock. His register, which is before us, commences with Nov. 20th, 1787, but says this is the third year of his ministry to these churches. It began therefore in Nov., 1785. He seems to have visited these churches rather oftener than once a month, and to have exchanged with or been assisted by Mr. Hugh Morrison and John McCosh. He was connected with the presbytery of Charleston, if with any. If the people of Indian Creek, to whom he ministered, were not the same who applied to presbytery, they were probably a congregation in the same neighborhood.

The following document, before alluded to, written on parchment, and preserved by his son, Robert McClintock, of Clinton, Laurens district, gives the date of his coming to this country.

"At a meeting of the presbytery of Bangor, at Belfast, September 19th, 1783, Mr. Hull produced a letter from Mr. McClintock, dated Santee, June 13th, 1783, intimating that the credentials signed by the presbytery, November 6th, 1781, had gone to pieces, being written upon paper, and requesting that we would order a duplicate to be made out upon parchment and sent to him the first opportunity.—Resolved, That we heartily congratulate our brother and friend on his safe arrival in the happy and wished for States of America, and order our clerk to make out a copy of Mr. McClintock's credentials, as formerly signed by us, according to his request.

COPY:—"We, the presbytery of Bangor—members of the General Synod of Ulster in Ireland—certify that the Rev. Robert McClintock was known to some of us before he was licensed to preach the gospel, and that he was attentive to improvement in every branch of learning, and supported a fair character. That he went to America in 1772 with ample credentials from the presbytery of Ballymena—that he returned to Ireland in 1775 to settle some affairs in which he was interested—that as he could not get back to America, on account of the unhappy contest between Great Britain and her colonies, he put himself under our care, and, having with great approbation, passed the usual pieces of second trials, was ordained by us—since which time he performed the several duties of a gospel minister, to the entire satisfaction of the several congregations in which he was employed; and in every respect behaved suitable to the character he sustained. And now, having a prospect of getting back to his friends and connections in America, we, in the warmest manner, recommend him to the notice and protection of our brethren, wherever Providence may cast his lot, as a gentleman of great integrity, strict sobriety, and real worth.

"Given at Belfast, November 6th, 1781."

Mr. McClintock was in this country from 1772, in Williamsburg district, till after May, 1775; for on the 9th of May in that year he preached a sermon at Mrs. Nelson's on the Santee. James Davidson of Philadelphia addresses him at Winnsboro in 1784, which leads us to suppose that was his residence at that date. His baptismal and other registers show him to have been a laborious minister. His ecclesiastical connections, however, were with the Irish ministers. His correspondents were Rev. William McWhir (afterwards D.D.), then of Alexandria, District of Columbia, Hugh Morrison, then at Bellevue on the Congaree, afterwards at Little River and in Chester, John Hidelson, David Ker of Fayetteville, Samuel Warnoch, then on the Catawba, John Logue, Robert Tate, then at Charleston, John McCosh, then, March 1792, preaching at Cane Creek.

On his return to this country in 1781 he was shipwrecked on the coast of France, and came to these shores in an American vessel; was chased by a Salem privateer, which when she came up they found to be a friendly craft; fell in with seven

British line-of-battle ships off the Capes of Delaware, but succeeded in making the entrance; met the *Hyder Ally*, a state-ship of fourteen guns, in chase of a "refugee boat," at which she fired frequently but which escaped. These refugee boats were low, long, and uncovered, carried from forty to seventy men armed with muskets and boarding-pikes, manned each with twenty-four oars. They preyed upon the commerce of the country, and three of them had a little before captured a vessel with ten guns and a fighting captain. They carried each a six-pounder in the bow and a four-pounder in the stern.

With Indian Creek the people around GRASSY SPRING near Maybinton, between the Enoree and Tyger in the upper part of Newberry district, were intimately associated. Major Samuel Otterson appears as an elder of the church of this name in the next decade. Where he was born or from what quarter his parents came, we are not informed. He was distinguished for his gallantry in the war of the Revolution. On his way to join General Morgan at the battle of the Cowpens with a few badly mounted volunteers, finding on approaching the spot that the battle had begun, he determined to halt his men near a cross-road, which he knew the enemy would take on their retreat, and wait either to take prisoners if they were defeated, or to rescue our own men who might be prisoners in their hands. It was not long before a considerable body of

- British horse came down the road which turned off at the cross-road at full speed. They appeared evidently to have been defeated. Major (then captain) Otterson proposed to his men to pursue them with the view of taking some of them prisoners, but found only one man willing to join him. Having mounted him on the best horse in the company and arming themselves well, they pushed on after them. Captain Otterson kept himself at some distance in the rear until dark. He stopped occasionally at some of the houses on the road, ascertained the situation, numbers, and distance of the enemy, found his suspicions of their defeat verified, and that they were a part of Tarleton's command. Towards dusk they pushed their horses still nearer the enemy; and when it was dark, dashed in among them with a shout, fired their arms and ordered their surrender. The darkness prevented the enemy from knowing the number of those by whom they were surprised, and they surrendered on the spot. They were required to dismount and give up their arms, which they did. Being all secured, and a light struck, nothing could exceed the mortification of the British commander when he found that he had

surrendered to two men. These British troopers, thirty in number, were all conducted by Captain Otterson and his brave coadjutor in safety to North Carolina, and delivered at headquarters as prisoners of war. Several days had to elapse before this could be done, during which these two brave men never closed their eyes in sleep. The wife of Major Otterson was Ruth Gordon, and she partook of her husband's bravery. She received intelligence one night that a party of Tories would come the next morning for a barrel of gunpowder concealed in the woods near her dwelling. Resolved that it should not fall into their hands, she prepared a train immediately and blew up the powder. In the morning they came, and on demanding it, were told by Mrs. Otterson what she had done. They refused to believe her, but cut off her dress at the waist, and drove her before them to show the place of deposit. The evidence of its fate was conclusive when they reached the spot.—(Mills' Statistics, p. 703; Women of the Revolution, vol. i., p. 261.) Major Otterson was an active patriot during the war, shared largely in the esteem of his fellow-citizens subsequently, and removed to Alabama about 1820.

On the west side of Broad River in the district of Laurens, the church of DUNCAN'S CREEK, as the oldest, first attracts our attention. "Our church," says Mr. Hyde, quoting from a paper bearing the signature of Rev. J. B. Kennedy, "being mostly composed of people from Pennsylvania and Ireland, were very strenuous adherents to what is termed Rouse's Version of the Psalms, and never heard Watts' version or any other hymns sung among them in a congregational capacity (though a number of the members used Watts' in their families), till some time in August, 1788. Mr. John Springer, then teacher of an academy at Cambridge (or Ninety-Six), a very worthy Christian gentleman, had the ninety-first hymn of the second book of Watts sung in the congregation. About this time a certain McCarra, pretending to be a Presbyterian minister from Scotland, came among us, and making use of some of Erskine's sermons, seemed to gain great applause for a few weeks, but not living agreeably to the doctrine he pretended to teach, immediately lost the esteem he had so obtained. Our church interests were very much injured on account of this ill conduct, which our enemies endeavored to charge upon the Presbyterian sect. Our Baptist brethren likewise magnifying his disorders against us, got a number of our members to join them, and would doubtless have gotten many more, but that God through the means of the Rev. Mr.

Thatcher, who, on his way from Georgia to the presbytery of North Carolina, gave us a timely visit, confirmed the feeble minded, so that the same winter of 1788, we got Rev. James Templeton, who served us for five months. Through all these years the church of Duncan's Creek appeared as a petitioner before the presbytery for supplies of its vacant pulpit. A meeting of presbytery *pro re nata* was held at the church on the 27th of February, 1787, and a regular meeting on the 14th of October, 1788. At this meeting Rev. Robert Hall tabled charges against Rev. William McCarra, and Joseph Adair, an elder of this church, did the same, and presbytery renewed their interdict against his preaching within their bounds.

Of LITTLE RIVER CHURCH, in Laurens district, we were able to give no account from the death of James Creswell in 1776. It applied as a vacant church to the presbytery for supplies in 1785, '87, '88. They called Rev. John Springer as their minister, April 14th, 1789, but he declined their call. He was appointed to supply them one Sabbath, and Humphrey Hunter, who was just licensed, also one Sabbath. Mr. Springer had supplied them before. This church suffered exceedingly in various ways in the last year of the war of the Revolution. Colonel James Williams, of whose death at King's Mountain we have already spoken, was one of the elders. James Burnside, who was also an elder, was a loyalist. The Cunninghams were of this neighborhood. A large body of Tories were encamped near Musgrove's mill, in the northeast corner of Laurens district, on the south bank of the Enoree, where they commanded a bad rocky ford. They were joined on the 17th of August, 1780, by the British officers Innis and Fraser, and all amounted to about three hundred men. Colonels Williams, Shelby, and Clark, with a force much inferior, posted themselves on the north side, on a small creek emptying into the Enoree just below the Spartanburg line, about two miles above Musgrove's mill. It was agreed that Williams should have the chief command. He drew up his little army in ambush, in a semicircle within a wood, and advancing to the ford with a few picked men, fired on the enemy. Innis immediately crossed the ford to dislodge "the rebels." Williams retreated, with Innis in hot pursuit. When they reached the area of the ambuscade a shot from Colonel Shelby gave the signal, when the patriots arose with a shout, and immediately surrounded the Tories. Innis was slightly wounded, but escaped with the larger part of the regular troops. Major Fraser

and eighty-five others were killed. Most of the Tories were made prisoners; the Americans lost four killed and eighteen wounded. Of Williams' death at King's Mountain we have spoken, p. 521. He was near Major Ferguson, and both officers received their death wound at the same moment. He died the morning after the battle and was buried two miles from the place where he fell. On reviving a little after he was shot, his first words were: "For God's sake, boys, don't give up the hill." The spirit of the loyalists was crushed after this battle, and Cornwallis retreated towards Winnsboro, where he fixed his camp. Williams was a native of Granville county, North Carolina; settled upon Little River in 1772; became a colonel of militia in April, 1778; was probably at the siege of Savannah; was with Sumter in 1780, and hovered around Ferguson continually after he crossed the Wateree. "A braver and a better man," says Major Thomas Young, who was with him in the fight, "never died on the field of battle." He was about five feet nine inches in height, inclined to be stout, of dark complexion, eyes and hair black, nose large with nostrils distended, especially under excitement. He was withal a man of true piety, which is shown in the letters addressed from time to time to his wife and son during his absence from them. "Colonel Williams," says Dr. Joseph Johnson in his traditions of the Revolution, "was a Presbyterian, and, like all of that faith, his religion placed him on the side of freedom. He and they thought, with John Knox, that if they suffered the twins, *liberty and religion*, either to be infringed or taken from them, they had nothing left them whereby they might be called men."

The neighborhood of this church was also the scene of one of the most murderous acts of the "bloody Bill Cunningham," commander of "the bloody scout." "Bloody Bill" was originally a Whig, and was under the command of Major John Caldwell, but he was so rude and ungovernable that he was put under arrest by Caldwell. Reuben Golding, when Cunningham was tied or otherwise confined, carried him over a branch when Caldwell moved his camp to a neighboring eminence. Cunningham from that moment was bent on revenge. He shot Caldwell, who was uncle of J. C. Calhoun, in his own yard, in presence of Mrs. Caldwell his wife, who fainted at the sight. (The sister of Dr. Campbell, from whose lips many of these statements were taken, was present when Major Caldwell was shot.) "Hays' Station," in the vicinity of Little River church, originally called EDGEHILL, was a mere block-

house, and was under the command of Colonel Hays with about twenty men. Cunningham came secretly with his party from Charleston into the back settlement, and was advancing upon Hays. William Caldwell, brother of John, endeavored to reach the station to apprise Hays of his approach; but being obliged to take a circuitous route, Cunningham arrived first. The house was fired by heating iron in an adjoining blacksmith's shop and throwing it upon the roof. Cunningham demanded their surrender, promising the treatment of prisoners of war. They hung out a handkerchief on a ramrod in token of their submission. Cunningham told certain of his men to go into the block-house and select such of the prisoners as they desired should be spared; the women and children were separated, and the Tinsleys, Saxons, and Dunlaps, because of their extreme youth. Reuben Golding was spared because of the service he had done Cunningham when under arrest; young Burnsides was rescued by a lad named Drake. Cunningham ordered the others to be seated in a circle; Colonel Joseph Hays and Captain Daniel Williams were hung at once to the pole of a fodder stack; Joseph Williams (a boy of fourteen) cried to his elder brother, as they were putting him to death, "Oh, brother Daniel! what shall I tell mother!" Cunningham turned to him with—"You shall tell her nothing, you d—d rebel suckling," and hewed him down. These were brothers of Colonel James Williams, who fell at the head of his column at King's Mountain. Cunningham hewed Colonel Hays and Captain Williams in pieces with his own sword, the pole on which they were hung having broken. Besides these, Lieutenants Christopher Hardy and John Neal, Clement Hancock, Joseph Irby, senior, and Joseph Irby, junior, John Milven, James Feris, John Cook, Greaf Irby, Benjamin Goodman, and Yancy Saxon were deliberately cut to pieces.

ROCKY SPRING is one of the places in Laurens district at which Robert McClintock was accustomed to preach. There are three churches named in Mr. McClintock's register at which he preached in succession, from November, 1787—Indian Creek, Rocky Spring, and Concord. Soon after his settlement in Laurens he organized a church at the foot of Little River mountain, about one mile south of Milton. After his return from Ireland, subsequently to the war, he may have labored a short time in Williamsburg, and then removed to Winnsboro. There are a number of letters in existence addressed to him there. He soon removed to Laurens district, where he married Martha McClintock, a distant relation, and

spent the remainder of his life. He is said to have been a man of fine personal appearance, of great ability, and an eloquent delivery.

Notwithstanding these high eulogies, we find that his ministry, and that of his friend McCosh, were not recognized by the presbytery of South Carolina. On page 34 of their minutes the following record occurs: 'With regard to Thomas Peden, an elder of Nazareth, who communicated at a sacrament administered by Messrs. McCosh and McClintock, the presbytery do judge the said Peden is censurable for his conduct, and that he has departed from the apostolic injunction, 'Let all things be done decently and in order.''' The letters of his correspondents show that they did not sympathize with our American theology. Even Dr. McWhir, at that day, May 10th, 1785, somewhat playfully hopes that he "will become a light to those Gentile nations around him, who now may be said to be sitting in the shadow of darkness and wandering in the mazes of Calvinistic error." Dr. McWhir then looked upon the American clergy as "Methodistical." He acknowledged afterwards that he was at that time a Socinian at heart, and not till 1812 did he emerge into the full radiance of gospel truth.

The church of LIBERTY SPRING is situated in the district of Laurens, on the waters of the Saluda. It takes its name from the fact that an American officer, during the Revolution, encamped at the spring near which the church stands, and which became the meeting-place of the sons of liberty in those times of trial. Shortly after the Revolution Mr. John McCosh, a friend of Robert McClintock and of a Rev. Mr. Brown, who settled in Newberry district and shortly after the death of Mr. McCosh returned to Ireland, had formed a small society, which did not long survive. Another attempt was made. The neighborhood erected a small log building about half a mile from the present church, at which a religious society was organized under Mr. McCosh as their minister, and Matthew Hunter and Thomas Cosson as elders. About two years afterwards a house of worship was erected on the present site. The population were chiefly emigrants from Ireland, and poor, and their minister resorted to teaching for his living.

UNION CHURCH (formerly Brown's Creek), during the war suffered from a great destitution of gospel ordinances. After the peace, in 1783, Rev. Joseph Alexander again visited them. Two former meeting-houses having been burnt, a third was now erected, and the preaching of the gospel was more regu-

larly enjoyed, the church sharing in part Mr. Alexander's labors.—(Report of Committee of Presbytery of South Carolina to General Assembly, 1809, said committee being Rev. J. B. Kennedy, Hugh Dickson, and Dr. Waddell.) "A house of worship was erected previous to the Revolution on Brown's Creek, about four miles from the present site of Unionville, near the road now leading from the latter place to Pinckneyville. It was intended to be used in common by Presbyterians and Episcopalians, and was in consequence called 'The Union Church.' It seems to have been a noted place, as its name was transferred, when county courts were first introduced into the State, to the county in which it was situated. Subsequent to the war a Presbyterian church was erected about two miles from Unionville, and known as 'The Brown's Creek Church.' Families were connected with this church, either as communicants or adherents, of the names already mentioned, and also of the names of Young, Cunningham, Savage, Hughes, Vance, and Wilson. These families were dispersed over the surrounding country. This was rather a place for occasional preaching than a church where the ordinances of the gospel were regularly dispensed. If they had a stated preacher before 1810, I am not aware of the fact. They were occasionally visited by neighboring pastors and missionaries, who preached, catechised, and administered baptism. There was, however, a bench of elders for many years." Of some of these elders the following account is given by Rev. James H. Saye, from whose manuscript the preceding extract is taken:—

"William Kennedy, Esq., was probably a native of Pennsylvania. At the commencement of the revolutionary war he was residing on Brown's Creek, three miles from the present site of Unionville. When he came to this place I am not informed. He had children grown in 1780. He was active in the war as a soldier, and subsequently held various offices of honor and trust. He was a member of the legislature as long as he would consent to serve.

"He appears to have been a very amiable, intelligent, and pious man. His wife was a Brandon. He was the father of the late Rev. John B. Kennedy of Laurens district, and, of course, grandfather of Rev. J. L. Kennedy, also of Hon. William K. Clowny. His descendants are numerous and respectable, but widely scattered. He was the father of at least eight children, who grew to maturity. Some of them married and lived to a considerable age. The descendants of two are living at the time of this writing, in this district; the rest are removed elsewhere.

“Samuel McJunkin, Esq., was a native of Tyrone, Ireland, but came from Pennsylvania to this State in 1755, and settled the same year on Tinker Creek, four miles from Unionville. His wife was a Bogan. They were Presbyterians, and thought to have been devoutly pious persons when they came here. I do not know that he was ever a ruling elder : my impression is that he was. He was a soldier in the Indian war in 1761, and was a magistrate under the royal government. He took a leading part in the debates preceding the Revolutionary war ; was hated greatly by the Tories, and was a prisoner with Earl Cornwallis at the time of the battle of the Cowpens. He was a member of the legislature that met at Jacksonboro in 1782. Samuel McJunkin had a large family of children, all of whom married. The descendants of one of them are all now in the district, and some of the descendants of two others.

“Major Joseph McJunkin, son of the above, was born in Cumberland county, Pennsylvania, June, 1755, and brought by his parents the same year to this State. He entered the service of his country as private soldier, at the commencement of the Revolutionary war. He became a captain before Charleston fell, and received a major's commission a few days preceding the battle at Blackstock's ford. He was active in the war, and active in the church. He died in May, 1846. A statement of the events of his life, with some notice of his contemporaries, may be found in 'The Watchman and Observer,' Nos. 118, 119, 120, 121, 161, 162, 163, 164, 165, 166, 167. The same is found in the 'Magnolia' for 1843. He was the father of twelve children, nearly all of whom lived to become heads of families. The descendants of two, and half of the descendants of another, live in the district ; the rest are gone.

“General Thomas Brandon was an adherent to the Presbyterian church at Brown's Creek, if not a communicant. His principal distinction arose from his services in the war of the Revolution. He commenced service as a captain in the Spartan regiment. Upon the division of this regiment he was appointed Colonel of the second Spartan regiment. He retained the command of this to the close of the war. His services, under the circumstances of the country, were highly important to the cause. His regiment was probably never very well disciplined, but he knew very well the game that suited himself and his command ; and it is probable that they did as much hard fighting and swift running as any of their contemporaries. Before the war and in time of it he resided a few miles east of Unionville, on Brown's Creek. Subsequent to the war he lived on Fair-

forest, west of the village. He served his country in various offices till the time of his death, about 1804: was frequently a member of the legislature, &c. General T. Brandon was twice married, and had a large family of children, all of whom have been removed from the district.

"Captain John Savage, an elder of Brown's Creek church, was a soldier of the Revolution. His distinction arose from his uniformly correct conduct and his deadly aim with a rifle. He fired the first gun at the battle of the Cowpens, and brought down a British officer at the head of an advancing column. After the war ended, he spent his life on his farm, a quiet, industrious, and devoutly pious man.

"John Savage had five children, one of whom, with his entire family, remains here, and a part of the family of another. The rest are gone. The descendants of Major Otterson and Colonel Hughes are also removed from the district.

"Colonel Joseph Hughes was also in the war, and won distinction on the battle-field. He was a large and powerful man; was greatly loved by his associates for his generosity and noble daring.

"Christopher Brandon was also in the war, though but a boy, and took part in the danger, privation, and toil of the times. He died but a few years ago at an advanced age."

CHAPTER VI.

FAIRFOREST CHURCH.—A number of families moved into this congregation from distant parts before the end of the war of the Revolution or soon after its close. Among them probably were William Dewitt, — Mayes, Samuel Morrow, and Samuel Archibald. During the Revolutionary struggle the members of this society were zealously attached to the cause of civil as well as religious liberty, which sentiments were cherished in their minds by the animated exhortations on the subject which they received from the ministers who occasionally visited them, as well as by men of popular talents among themselves.

After the Revolution the Rev. Mr. Edmonds was a nursing father to this church, as well as to many other vacancies in the Southern States. In succeeding years frequent supplies were received from the labors of Messrs. Alexander, Simpson, Cummins, James and Robert Hall, McCulloch, Robert

Mecklin, Humphrey Hunter, and James Templeton. The latter served them as stated supply, commencing about 1787; Humphrey Hunter also, for a short period immediately after his licensure, which took place October 15th, 1789.

About the year 1787 a new place of worship was erected, about a mile west of the graveyard; thus separating the place of worship from the place of interment for the congregation. The drawbacks upon the prosperity of this congregation down to this period had been very considerable. First the Indian war—commencing, in 1760, with the murder of many whites along the frontier—broke up the settlement for some time, and a number of the refugees never returned to it. And then the war of the Revolution bore heavily upon it in the destruction of many valuable lives and nearly all the property in the congregation.

The congregation had none in it who were not prepared to sign the pledge annexed to the Declaration of Independence. There was not a Tory among them.

“It may not be amiss to give a short sketch of the life of Colonel Thomas, who occupied a prominent place in this section of the country during a considerable portion of the war of Independence. Colonel Thomas was a native of Wales, but brought up in Chester county, Pennsylvania. He married Jane Black, a sister of the Rev. John Black, of Carlisle, Pennsylvania, and first president of Dickinson College. A number of years before the war, Mr. Thomas removed to South Carolina, and his descendants suppose resided for some time upon Fishing Creek. Before hostilities commenced he was residing upon Fairforest Creek, in the lower part of what is now Spartanburg district. He was one of the founders of the Fairforest church, and his wife one of its most active and zealous members. He was a militia captain and magistrate under the royal government. Having resigned this commission he was elected colonel of the Spartanburg regiment in the place of Colonel Fletchall (or Fletcher), who was a Royalist. He directed the movements of this regiment until Charleston fell, soon after which he was taken prisoner by a Tory captain by the name of Sam Brown, and confined at Ninety-Six and in Charleston, till near the close of the war. The said Brown carried off his negroes and his horses. Colonel Thomas had four sons, two of whom watered the tree of liberty with their blood. Robert was killed at Roebuck's defeat. Abraham was wounded and taken prisoner at Ninety-Six and died in confinement. John succeeded his father in the

command of the Spartan regiment, and made his mark in many a well-fought battle. The other son was a youth in time of the war. Colonel Thomas had also four daughters. The husband of each was a Whig, and all held commissions in the war and rendered their country most substantial service in securing victory and freedom. The following may illustrate the zeal and fidelity of the ladies of this family. In the early part of the war, Governor Rutledge had sent a quantity of arms and ammunition to the frontiers for the use of the Whigs. These were deposited at the house of Colonel Thomas and kept under the protection of a guard of twenty-five men. Colonel Moore, of North Carolina, with a party of three hundred Tories, was approaching to take possession of the magazine. Colonel Thomas deemed his force inadequate to a successful defence of the house, and retired. But Josiah Culbertson, a son-in-law of Colonel Thomas, refused to leave the premises. He had been brought up on the frontiers, and was a fine marksman. With William Thomas, a youth, and the women of the family, he remained; and as soon as Moore and his party came within gunshot a fire was opened upon them from the house, and maintained with such vigor that Moore and his party soon withdrew from the conflict, and left them in peaceable possession of the premises. Some time after the fall of Charleston, Mrs. Thomas was at Ninety-Six on a visit to her husband and two of her sons who were prisoners with the British at that post. While there she heard two women in conversation, and one remarked to the other, "On to-morrow night the Loyalists intend to surprise the Rebels at Cedar Springs." This intelligence was interesting news to her, for Cedar Springs was within a few miles of her house, and among the Whigs posted there were several of her own children. She therefore determined to apprize them of the intended attack, though the distance was at least fifty miles. The Whigs were informed of their danger in time to provide for their safety, which they did by withdrawing from their fires until the enemy rushed within their light in the confidence of an easy victory. Instead, however, of butchering a slumbering foe, they received the well-directed blows of their intended victims, and were entirely subdued:—the Whigs in number about sixty, the loyalists one hundred and fifty.

"An incident occurred in this region which may not be devoid of interest. Samuel Clowney, an Irishman, and a most determined Whig, was out on a scout, accompanied by a negro man of remarkable fidelity to his master, and withal a strong

Whig. As Mr. Clowney was approaching the margin of a stream, he heard a party of horsemen approaching from the opposite direction. It was dark. He conjectured that they must be Tories, and determined to try his hand with the whole party. He gave the negro an intimation of his intention, and of the part he should act. They remained quietly at the brink of the creek till the party was within the banks. He then demanded who they were. They answered, friends to the king. He ordered them to come out instantly and give up their arms, or be cut to pieces. They obeyed. He directed his men as though he had a dozen or two, to gather up the arms and surround the prisoners. He then ordered them, forward-march, under the direction of their guide, and conducted them safely to his own party. The prisoners were much chagrined when they found their captors to be only two in number, while they were five.

"There lived in this congregation a young lady, Miss Ann Hamilton, of remarkable daring and courage, whose name deserves to be enrolled among those who bravely defended their country in 'the days that tried men's souls.' A band of Tories plundering her father's house felt grossly insulted by this young lady, when one of the party seized a firebrand and determined to apply it to a pile of flax which was heaped up in one corner of the house. She immediately sprang between him and the combustible matter, and, as he approached, seized him by the collar and sent him headlong down a considerable flight of stairs to the ground. And as he lay bruised and senseless, some of the party became so much exasperated that they determined to take her life immediately. But their leader declared that such a brave woman should not die. The dwelling was not consumed, and her life was spared to do her country much service in the cause of freedom. This is only one among many heroic deeds done by this young lady."

These churches of Union district were in the midst of wars and fightings. Frequent skirmishes occurred about Enoree, Broad, and Tyger rivers. Besides those we have mentioned, on the 12th of July, 1780, Sumter defeated a detachment of British troops and a large body of Tories at Williams's plantation, on Broad river. In November following, at Fishdam ford, on the same river, Gen. Sumter, chiefly through the forethought and bravery of the gallant Col. Thomas Taylor, "The Patriarch of Columbia," and one of the early elders in its church, defeated Major Wemyss, commanding a corps of infantry and dragoons, and took this officer prisoner. On the

20th of the same month occurred the noted battle of Blackstocks, at the crossing of the Tyger river, near the west line of the district, where Sumter defeated Lieut.-Col. Tarleton at the head of a considerable body of horse and infantry. Sumter was wounded, and his services were interrupted for some months. The British suffered severely, while the American loss was comparatively small.

BEAVER CREEK CHURCH and congregation was dependent on transient ministers for supplies during the earlier part of this period. In 1785 it supplicated the presbytery of South Carolina, who supplied it with occasional preaching until 1788, when they presented a call for the labors of Mr. Robert McCulloch, who was a graduate of Mount Zion college, and was licensed to preach, December 13th, 1787. On the 14th of October, 1788, Beaver Creek and Hanging Rock presented a call before presbytery for the labors of Mr. McCulloch, which call he accepted. He was ordained April 14th, 1789, as their pastor. It does not appear, however, that he was installed over them, but over the Nazareth church and congregation.

WAXHAW CHURCH.—In 1780, when the British army overran our country, Mr. Craighead fled to Virginia, and never returned as the minister of this church. This year, 1780, was a year of appalling distress to the inhabitants of this region. The detachment of the British army under Cornwallis was ordered from Charleston to the frontiers of North Carolina. On his march he heard of the advance of Col. Buford with four hundred continentals, two field-pieces, and a small detachment of Col. Washington's cavalry. He despatched Tarleton with seven hundred cavalry and mounted infantry to intercept him. This enterprising officer marched one hundred and five miles in fifty-four hours, leaving his infantry behind, surrounded Buford before he was aware of his approach, and demanded his immediate surrender. Buford, resolved on defending himself to the last, sent a note declining the proposal. No orders had yet been given to his men, and they, supposing negotiations were still pending, were thrown into confusion by the instant and impetuous charge of Tarleton. Some fired, the most threw down their arms and called for quarter. None was given. Unarmed men were hewed in pieces. One hundred and thirteen were slain; one hundred and fifty were so maimed as to be unable to travel. Fifty-three were reserved as prisoners. Only five of the British were killed and fifteen wounded. It was a cold-blooded massacre, and *Tarleton's quarter* became a proverb for wholesale cruelty. The wounded

were taken to the Waxhaw church, a log structure, where they were tenderly cared for by those who had the courage to remain.* A large portion of the women and children fled, however, to the more distant settlements. The army of Cornwallis foraged freely upon the inhabitants. Horses were taken for the service from the rebels and purchased from the Tories, who were everywhere employed in plundering the Whigs of stock and provisions of every kind. Their first camp was above Lancaster village, near the present residence of Mr. Robert Crockett; they then moved higher up between Waxhaw and Twelve Mile Creek, in the neighborhood of Major Robert Crawford and Mrs. Jackson, remaining in each place till the country was exhausted—Blair's Mill on the river being convenient to both camps for grinding. It was while Cornwallis was so encamped that William Richardson Davie, now Col. Davie, performed one of his most daring feats. Cornwallis's main army was encamped on the north side of the Waxhaw, and the 71st regiment opposite on the south side. A large body of Tories and light troops, who were committing depredations and spreading havoc on every side, occupied Cornwallis's right. His left was covered by the Catawba river. Col. Davie left his camp at Providence, twenty-five miles above the British camp, on the 20th of September, with his own corps and Major Davidson's riflemen, in all about one hundred and fifty men, intending to fall on the Tory camp in the night and check or disperse them. He proceeded by a circuitous route, turned Cornwallis's right flank about two o'clock in the morning, but found that the Tories had changed their position, and retired within the flanks of the British army to the plantation of Capt. Wahab, which was overlooked by the 71st regiment, and that they numbered about four hundred mounted infantry. He reached Wahab's about sunrise. The enemy had called in their sentries, and were preparing for an early march. The colonel sent a company of infantry through the cornfield to attack the houses, the cavalry were sent around the field to gain the end of the lane and charge the force as soon as the firing commenced; the colonel moved around to the other end of the lane with about forty riflemen.

* Among those who ministered to these wounded and dying soldiers, were Esther Gaston, then about eighteen years of age, who repaired to Waxhaw church with her married sister Martha, and busied herself day and night in ministering to their comfort. After the battle of Hanging Rock, she was found there again. Among the sufferers at this time was her youngest brother Joseph, sixteen years of age, wounded in the face, and her cousin, John McClure.

The enemy were completely surprised, rushed from the charge of the cavalry down the lane to Davie's position, received the volley of the riflemen, rushed back upon the cavalry and infantry, now drawn up at the houses, fluctuated for some moments, then bore down the fences and fled at full speed. The 71st beat to arms and advanced upon Davie, but with great celerity, giving himself time merely to gather up the remaining horses, he marched in good order out of one end of the lane as the 71st were entering the other. Capt. Wahab was a volunteer under Davie, and had been for some time exiled from his family. His wife and children were unavoidably in the midst of the action. They gathered around him with tears of joy. As the enemy were on the advance he had only time to embrace them. As the detachment moved off, turning his eyes back towards his all, he had the pain of seeing their dwelling wrapped in flames, and their only hope of subsistence destroyed.--(Sparks, American Biography, vol. xxv., p. 42.)

Mr. Andrew Crockett, in his eighty-third year when this testimony was given, recollects when the camps were near his father's house, that every horse, cow, hog, sheep, the poultry, the beehives, were stolen, his father lying very sick at the time. That he complained to an officer, who told him to send to Lord Rawdon and make his complaint. That his father accordingly sent him to the British camp. That he went, persevering, notwithstanding the threats of the soldiers; that he found one of his father's mares, which, with Lord Rawdon's leave, he brought away; that the soldiers still interfering and endeavoring to frighten him, he charged a couple of fences and brought the animal off, which he secured by hiding her for some weeks in a thicket, as Lord Rawdon advised, to keep her out of the way of the plundering Tories. He further stated that as the enemy approached, probably some time after Buford's defeat, the neighbors assembled at the church for consultation; that while thus assembled they were surrounded by the British, some were killed and some were taken prisoners, among whom was his oldest brother, and Robert and Andrew Jackson, the late President of the United States. The wounded at Rocky Mount and at Hanging Rock were also taken to the Waxhaw church. Among these was John McClure of Chester district. His mother went thither to nurse him. Thence he was taken to Charlotte, and died in Liberty Hall, where the Mecklenburg declaration was drawn up, Aug. 18th, 1780. It was in the walls of old Waxhaw church that Mrs.

Jackson presented her son Andrew to God in baptism, and took him from Sabbath to Sabbath, in hope that some day he would be a preacher of the gospel. To this early training may be ascribed the fact that in his varied and often turbulent life, a sense of religion never forsook him. The family Bible, covered with checked cloth, as his mother's was, lay on the stand at the Hermitage, where he ended his days, and he died at last the death of the Christian, in the communion of the church of his mother, a member in full of the Presbyterian church. The massacre of Buford's regiment fired his patriotism, and at the age of thirteen he entered the army under Sumter, with his brother Robert. Both, we have seen, were made prisoners. After their release Robert died of a wound received from a British officer during his captivity, and Andrew carried to his grave the scar of a sword-cut received on his arm under the same circumstances. His brother Hugh was slain in battle. Mrs. Jackson left her home on the Waxhaw, where she had buried her husband, and found a refuge in Sugar Creek congregation after Buford's defeat, where she remained a part of the summer. She afterwards went down to Charleston to visit her son, then a prisoner aboard the prison-ship, and to carry clothing and necessities to other prisoners. Mrs. Dunlap was her companion on this expedition. On her return she sickened and died with the fever, at the Quarter House, six miles this side of Charleston, which was at that time occupied by Mrs. Barton, who formerly lived at Waxhaw. She was attended during her illness by these two women, who closed her eyes, and had her remains interred not far from the spot where she expired. We have before seen that Mrs. Richardson, after *his* decease, married Mr. Geo. Dunlap, who afterwards bore arms in the Revolutionary struggle. In 1781, she visited her sister Rachel, the wife of Rev. David Caldwell, D.D., of Guilford, North Carolina, who being an ardent Whig, was persecuted by the British and hunted as a felon. At that time the Doctor had ventured home on a stolen visit. Immediately the house was surrounded by armed Tories, who seized him before he could escape, intending to take him to the British camp. "One or two were set to guard him, while the others busied themselves in collecting plunder. When they were ready to depart, the plunder being piled in the middle of the floor, and the prisoner standing beside it with his guard, Mrs. Dunlap, who with Mrs. Caldwell had remained in an adjoining apartment, came forward. With the promptitude and presence of mind for which women are often remark-

able in sudden emergencies, she stepped behind Dr. Caldwell, leaned over his shoulder, and whispered to him, as if intending the question for his ear alone, asking if it were not time for Gillespie and his men to be there. One of the soldiers who stood nearest caught the words, and with evident alarm demanded what men she meant. The lady replied that she was merely speaking with her brother. In a moment all was confusion, the whole party were panic-struck; exclamations and hurried questions followed; and in the consternation produced by this ingenious, though simple manœuvre, the Tories fled precipitately, leaving their prisoner and plunder. The name of Gillespie was a scourge and terror to the loyalists, and this party knew themselves to be within the limits of one of the strongest Whig neighborhoods in the State.”—(*Women of the Revolution*, vol. ii., pp. 154, 155.)

Mrs. Dunlap died in 1790, leaving two sons, Dr. David Dunlap, of Charlotte, North Carolina, George Dunlap, of Wadesborough; and three daughters, Mrs. Andrew Crockett, Mrs. Edward Crawford, and Mrs. Rachel Neeley. They were all members of the church at an early date, and their children and grandchildren have followed their example.

Many of the Waxhaw men were numbered among the patriots of the Revolution. Besides Major, afterwards General, and subsequently Governor, William R. Davie, there were Major Robert Crawford, Major John Barkly, and Henry Massey. Waxhaw church was a general place of rendezvous for the patriots. It accordingly felt the malice of the enemy. “Among the many acts of wickedness committed by them during the war,” says John Davis, “the burning of our house of worship was one.” They left it a heap of smouldering ruins. “The consequence to us,” continues Mr. Davis, “was rather unhappy. A number of emigrants from Europe, who had during the last ten years settled on the eastern side of the congregation, wished a new meeting-house built some considerable distance from the site of the old one. The inhabitants from Pennsylvania and Virginia, who had been the old settlers, wished a house near the place where the old one stood, and near the churchyard where their friends were buried.

“On this question we could not agree, and each party built a house where they wished. A warm contention continued until 1784, when Mr. Robert Finley, a probationer from the Orange presbytery, made us a visit and preached to our satisfaction in both houses. We agreed to be one congregation, and united in presenting a call, which he accepted.”

A change took place about this time in the ecclesiastical relations of this church, as follows: On October 5th, 1784, a session of Orange presbytery was held at Cathie's church, at which was made known the resolution of the synod of the Carolinas, "That it is for the benefit of the southern churches that the presbytery of Orange be divided, and that the Rev. Messrs. Joseph Alexander, Francis Cummins, James Edmonds, John Harris, Thomas Reese, John Simpson, and Thomas Hill be set off from the presbytery of Orange, and formed into a presbytery as aforesaid, and appoint their first meeting at Waxhaw, the second Tuesday of April next, at 11 o'clock; and the Rev. James Edmonds to preside at such meeting." The boundary line between the presbytery of Orange and the presbytery of South Carolina was determined to be the line that divides North from South Carolina. Pursuant to this order, the first meeting of the presbytery of South Carolina was held at Waxhaw in 1785. Robert Finley was one of the probationers who presented dismissals from Orange, and was received under its care. At this meeting, a call for his services was presented and accepted, and he was ordained at a *pro re nata* meeting held at Bethel, May 23, 1785, and the ordination sermon was preached by Mr. Edmonds, from Psalm cxxxii. 13.

Mr. Finley had popular talents, and for the space of three years preached to great acceptance to this people. At this period Waxhaw was esteemed as one of the largest and most respectable churches in the State. Just before the war a literary establishment had been in operation in the congregation, where a number of its youth were prosecuting their literary studies, which had been scattered; but on the return of peace and the restoration of civil and religious order in the society, an academy was again put into operation, to which a number of young men resorted to acquire the rudiments of a liberal education. A respectable proportion were here prepared to enter the collegiate establishments that then existed, some ten or a dozen of whom became ministers of the gospel. Mr. Finley continued to be their pastor till 1788, when, at his own request, and the concurrence of the congregation, his relation to them as pastor was dissolved, and in 1789 he removed to the western parts of Pennsylvania, and thence to Kentucky, where he labored for a short time in the ministry, but was at last separated from the Presbyterian church for intemperance.

CHAPTER VII.

NAZARETH CHURCH and congregation suffered, during the earlier part of this period and before, all the evils of civil war. Indeed the churches of the living God were passing through great outward troubles, and had need of all the support of divine grace. The history which has come down to us, consists far more of traditions of sufferings, of contests for life, property, and rights, than of direct religious efforts to advance the kingdom of God. This congregation was not the immediate scene of battle, although there were fields of conflict in its immediate vicinity. Only one company of soldiers visited it. This was commanded by Dunlap, a British officer, and their object was the capture of Edward Hampton, which they did not effect. They had an engagement with him and were defeated. The part taken in the war, by the men, was more of occasional and guerrilla warfare than regular service. Yet the community was represented at Musgroves, Richhill, King's Mountain, Blackstock, Mudlick, Ninety-Six, Brier Creek, Cowpens, and Augusta. Major David Anderson was now frequently absent from home, and for longer periods than any other.

"He was born in the State of Pennsylvania, on the 25th of August, 1741. His parents were originally from Scotland. When they emigrated to the North American Colonies, they settled first in Pennsylvania, and lived there for many years till their children were grown. From Pennsylvania they moved to the Waxhaw settlement; thence to South River, in the present district of Laurens; and then to the south fork of Tyger river, Spartanburg district.

"He received a liberal English education, but when and where, I have no means of ascertaining at this time.

"He married Maria Mason, an English lady, in the city of Charleston, in the year 1772. Her father, Colonel Mason, emigrated to the province of Carolina a few years before the marriage of his daughter, and settled near the Island Ford, in the present district of Edgefield. He took an active part in the war.

"Major Anderson was engaged, for a long time before the Revolutionary war, surveying public lands for the colonial government. When the war commenced, fearing that his house might be burnt by the Tories or Indians, he prepared a nice buckskin and sewed up his plats, surveys, and claims against the government, and suspended them in a hollow tree in the woods, where he thought they would be secure. At the close of the war he went to hunt for his buckskin, when, to his great surprise and mortification, he found skin and papers cut and torn into innumerable fragments, lying at the root of the tree. In his great anxiety and care to secure from the Tories and Indians, he had forgotten the flying-squirrels. Thus was the labor of years lost. The government, afterwards, offered him thirty or forty negroes as a compensation for his services. Negroes then were not worth more than one hundred and fifty dollars on an average. He did not think such property valuable, much preferring the gold eagles, which he never obtained.

"He held both a civil and military office under the colonial government. He received his commission as major of the militia at Newbern, North Carolina, the 6th of December, 1770. A large portion of the district of Spartanburg, at that time, belonged to the province of North Carolina. After the Declaration of Independence, he resigned his office as major under the English colonial government, and engaged actively in the war, sometimes acting in the capacity of a private soldier, at others, of captain and major. He was at the battle of Ninety-Six, and acted in the capacity of captain. During the action he planned and executed a manœuvre which gained him great applause, and terminated in chagrin and loss to the British. A portion of the British, at one stage of the action, were fortified behind a brick wall. He was ordered to attack it, and did so, but without any success. The British, safe behind the wall, received no injury from their bullets. He ordered his company to cease firing at the top of the wall, and to shoot at its base. This soon had the desired effect. The enemy not only raised their heads above the wall, but got upon it, thinking that the Whigs were unable to reach them with their rifles, and frequently pointed with their fingers significantly to the base—as much as to say, you can't quite reach us. As soon as he thought the British were beginning to feel secure in their position on the wall, he ordered his company each to select their man, beginning at one end of the company and at the opposite end of British on the wall. At the command to fire, some fell inside and some outside of the wall, finding, to their surprise and grief, when it was too late, that they were not out of reach of the American rifles. He was at the siege of Charleston, Eutaw Springs, and at the taking of two forts at Augusta.

"He considered his life in more danger during the war when at home, than when in the army. The headquarters of the Tories in this section were near his house. He frequently pointed out to his children, after the war, a large oak on the river, in the thick branches of which he had lain concealed for days, and from which he had several times seen the Tories hunting him. His greatest bereavement during the war was the loss of his father, whose age and infirmities he thought would shield him from the Tories.

"Just at the close of the war, after the treaty of peace had been signed, they murdered Mr. Anderson, the father of Major Anderson. They shot him in his bed at night. They permitted his wife to escape, allowing her nothing but her night-dress to protect her from the cold. She, that night, waded two rivers and came to the house of Mr. Crawford, the father of the late senator from this district, a distance of five or six miles. James Sillman, a lad of twelve or thirteen years of age, was at the house of Mr. Anderson that night. They stabbed him in two or three places, scalped him, and threw him into a brush-heap, supposing him to be dead. He recovered, and lived in this community to a good old age.

"They took Mr. Anderson out of the house, split his head with a tomahawk, and scalped him. They also burnt his house. The same gang also murdered another old man and his son near by, and fired the house of Major Anderson, who, with his family, was that night at Fort Prince. This was said at the time to have been done by Indians, but the community generally believed that Tories were at the bottom of it, if not the real actors, painted like Indians, and that Major Anderson was the principal one aimed at by the expedition. Mr. Anderson was quite an old man, who, because of his age and palsy, took little or no part in the war, but was a stanch Whig, and contributed in every way he could to help on the cause of liberty.

"When Major Anderson returned home from the fort, he lived for some time under his wagon-shed. His son, James Anderson, was born under the wagon-shed.

"He was a tall man, six feet two inches high, with black eyes and hair, of pleasing manners, hospitable, and very fond of company. During his stay at

Ninety-Six, he associated with the families of the British officers. He was often heard to speak in terms of great respect of the wife of Col. Cregen—that she was a ‘lady of the true English stamp, and *although the wife of a British officer, a staunch Whig in principle.*

“Capt. Andrew Barry was born in the State of Pennsylvania, in the year 1732. His parents were Scotch-Irish. His family were in good circumstances. A part of the company stopped in, now, York district, but Andrew Barry, Richard Barry, and John Barry, who were brothers, with Charles Moore, came to the Tyger river and settled above the confluence of South, and below the confluence of the North and Middle rivers. They all settled near to each other. This was between 1760 and 1765.

“Capt. Barry received a liberal English education, was six feet and one inch high, and of powerful muscular strength. In his social intercourse he was a man of few words. When he was reached by the grace and mercy of God, and attached himself to the church of Christ, I have not been able to ascertain; but his religious character is fully evinced by the fact that he was ordained one of the first elders of Nazareth church. Such was the veneration of the congregation at this time for the office of elder, that they could scarcely find any they thought fit to fill it.

“About 1767, or ’68, Capt. Barry married the daughter of Charles Moore, who became the mother of ten children.

“Soon after he removed to this place, he was appointed a Magistrate by George II., and discharged the duties of this office till the beginning of the war. He also held the office of captain of the militia from the same power. The principal battles in which he was engaged were the Musgroves and the Cowpens, but it is probable from the facts in my possession that he was in several skirmishes with the Tories.

“One of these skirmishes was that of Cedar Springs, where the Whigs were forewarned by the bold horsemanship and mother’s heart of Mrs. Thomas, as we have before rehearsed, who had the satisfaction of saving, by her bold ride of fifty miles, her children from death, and her neighbors from defeat and surprisal.

“At another time, Capt. Barry raised a company to proceed against what was regarded as the headquarters of the Tories in his section. Some of those who had agreed to go with him lived in the middle and upper part of the congregation. They fixed their place of meeting somewhere near to Cashville. Each party, as they proceeded, were on the lookout for Tories, and expecting to meet with them. By some mistake they came together near where Mr. Andrew Pedan now lives, sooner than they each were anticipating. Each thought the other to be Tories and commenced firing. They were not undeceived, till Mr. Crawford, father of the late senator from this district, was shot. Mr. Crawford was killed by Mr. Moore, afterward Gen. Moore. He expired soon after he was shot—was brought back immediately to the church—carried by one of the party before him on his horse—and buried without coffin or shroud, his grave being scarcely two feet deep. Mr. Crawford was the third person buried in the graveyard at the church, the church being some few years older than the cemetery. The party to which Mr. Crawford belonged first discovered their error and ceased firing by the trotting up to them of a large black dog belonging to Capt. Barry. This sad Providence remained as a thorn in the side of Gen. Moore as long as he lived. He never could think of it or hear it spoken of without shedding tears. Mr. Crawford left a widow and four children, the eldest of whom by perseverance and unremitting industry rose to a prominent position in society, having been twice a member of the legislature, and an elder also in the church.—R. H. R.

“Capt. John Collins was born in Pennsylvania in the year 1754. His father moved from that place to Rockingham, North Carolina, about 1760, where he remained but one year; thence to the Tyger rivers, in this District, two and a

half miles above the church, where he resided till his death. He was among the first that came to this place. The schooling which he received he obtained, after his father emigrated to this place, from Mr. Wade Hampton, who taught for several years in the community.

"He was six feet two inches in height, well proportioned, fond of company, and especially of a good joke. He was one of the trustees of the congregation for many years, but did not make a profession of his faith in Christ till after he had passed the meridian of his life.

"He acted as captain before the war, and as a magistrate, for many years, after the war. As a magistrate, he did a great deal of business, for which he did not collect as much cost as paid for the ink and paper which he used.

"He died on the 4th April, 1841, and lies buried in the churchyard.

"The following brief sketch of the service which he rendered during the Revolutionary war was taken down from his own lips :

"A MINUTE ACCOUNT OR STATEMENT OF "SEVENTY-FIVE," BY JOHN COLLINS, A SOLDIER OF THE REVOLUTION :—

"First—I served at the Snow Camps, under Col. Thomas and Capt. Andrew Barry ; Col. Richardson was chief in command, being a six weeks' campaign.

"Secondly—I served in the Cherokee war, under General Williamson ; John McElheney was Captain, being a six weeks' campaign.

"In seventy-eight I served in the Florida expedition, under Col. Brannan ; Capt. Palmer being in the service three months.

"I next served in March, 1780, as Captain, under Col. John Thomas ; marched off to Georgia, and came under Gen. Williamson ; then sent by Gen. Williamson to Cubbert Creek ; there commanded by Col. Purvis ; then sent with a detachment by Col. Purvis as a picket guard to Spirit Creek ; remained there until Charleston was taken, in May. In June following, I joined General Sumter on the Catawba, near the old nation. I then returned home and raised more men ; joined Col. Shelby and Clark, fought at the old Iron Works, or near that place ; next took Thicketty Fort, and next fought at Musgrove's mill. Carried our prisoners to North Carolina ; returned again and joined General Sumter ; fought again at Blackstock's ford ; left that and joined Gen. Morgan, at Grindals' shoals ; sent home to raise more men ; returned with twenty-four men the night before the battle of the Cowpens. The next engagement was at Watkins', at Enoree, being a skirmish at night ; met the same party next morning, killed part and rescued our own prisoners. Next at Bush river, under Col. Roebuck. I then joined Gen. Pickens and went to Augusta, to the siege of Greason's Fort ; had several skirmishes there. I next joined Gen. Twiggs, in Georgia ; was sent under Maj. Car over the Altamaha ; there had two small skirmishes between Whites and Indians. Returned home in June, 1782."—(Sketches by Rev. R. H. Reid, Pastor of Nazareth Church.)

After the Revolution the congregation erected a new house of worship in place of the small log-house in which they formerly assembled. It was a framed building, and was built between the years 1785 and 1790. Supplies were ordered for this church by the newly formed presbytery of South Carolina, in 1785, '86, '87. Under these appointments Francis Cummins, Joseph Alexander, W. C. Davis, and Robert McCulloch filled their pulpit from time to time.

Mr. Templeton was appointed to supply one Sabbath "at Tyger," in 1785. "Tyger River congregation" petitions for supplies, April 14, 1789. These may be different names for the

same people. October, 1788, "Milford, a people in Laurens county, petition to be taken under the care of presbytery." Again they petition for one-fourth the time of Wm. C. Davis, Oct. 17th, 1788. Nazareth Church called, in connection with Milford, the Rev. Wm. C. Davis to be their pastor, and their call was accepted. Both he and Mr. McCulloch were graduates of Mount Zion College, and were ordained at Bethesda, April 15, 1789. At this time the congregation had increased to thirty or thirty-five families.—(Minutes of Presbytery, and MS. History of Second Presbytery of South Carolina.)

NORTH PACOLET church was an offshoot from Nazareth and Fairforest. Of its original formation we have obtained no information. *North and South Pacolet* petitioned the presbytery of South Carolina for supplies in October, 1785. Joseph Alexander was appointed, April 12, 1786, to preach at *Pacolet*—James Edmonds, April 12, 1787. *South Pacolet* petitioned for supplies, October 9. W. C. Davis is appointed April 17, to preach one Sabbath at *North Pacolet*; and James Wallis, in October, 1789. These notices indicate one or more congregations more or less organized in those localities and hungry for the gospel.

FAIRVIEW CHURCH is situated in the district of Greenville, on the waters of Reedy river, which is a branch of the Saluda. It is two hundred miles from Charleston, nineteen miles from Greenville court-house, and three miles east from Fork Shoal. It was formed in the year 1786. Five families—those, namely, of John Peden, James Alexander, Samuel Peden, David Peden, and James Nesbit—migrated from the bounds of Nazareth and settled in this neighborhood. In that year they formed their first association, and April 10, 1787, were taken under the care of presbytery. One of their earliest acts had been to erect a house for divine worship. This year, 1787, their numbers were increased by the addition of three other families—those of John Alexander, David Morton, and James Alexander, senior, the father of John and James Alexander, all from Nazareth. They were about this time organized as a church, and the first sermon was preached by Rev. Samuel Edmundson.

"Mr. Samuel Edmundson was received on trial for licensure by Hanover presbytery, October 15, 1772, and was licensed, October 14, 1773, at Rockfish meeting-house. He soon removed to South Carolina, where he spent a useful life."—(Foote's Sketches of Virginia, second series, page 105.)

After this they were supplied for one year by Rev. John

McCosh. The sacrament of the Lord's Supper was first administered by Rev. Messrs. McCosh and Robert McClintock, and it was a season of great interest and solemnity. These gentlemen, however, were suspected of pelagianism, and the church for a season became divided into parties, but this division was of short continuance. The sacrament above mentioned is probably the one at which Thomas Peden, an elder in the Nazareth church, communicated, and for which he was censured by presbytery, as has been mentioned on a preceding page. James Alexander, senior, John Peden, John Alexander, and Samuel Peden were the first ruling elders in the Fairview church.

Greenville and Pendleton districts had been obtained from the Indians, and the inhabitants in that vicinity were few. Being near the Laurens line, several persons in that district assisted in the erection of the church edifice, and some few united with the church. The Pedens above named were the offspring of John Peden and Peggy McDill, who emigrated from the county of Antrim, in Ireland, in 1773. Mr. Peden had been a ruling elder in his own country, and was exceedingly attached to the Presbyterian faith. He first settled in Spartanburg. He had seven sons and three daughters. These last intermarried, one with an Alexander, another with William Gaston; the third was twice married, first to a Morton, and upon his death, to one of the name of Morrow. Their families as they grew up became connected with the Nazareth church. At the opening of the Revolutionary war, the Tories broke in upon the citizens, and several, as we have before seen, were put to death. The survivors fled for a season to a place of greater safety, but were molested again by the same enemies after their return. Old Mr. Peden, with the younger members of the family, sought a refuge in Chester district, where the aged patriarch and his wife departed this life with the bright hope of their heavenly inheritance. In the course of a few years all their children gathered around Fairview church, where they settled, with the exception of Thomas, who lived and died in the bounds of Nazareth. Their large families composed no small portion of the church and congregation.

The following extracts from a letter of William Alexander to Rev. J. H. Saye, dated May, 1849, reveals something of the history and troubles of those times. He was brought up within the bounds of the Nazareth and Fairview congregations:—"The church (Fairview), was made up almost entirely of Pedens and Alexanders. On the South Tyger and Ferguson's

Creek were Tories. The colonel of Nazareth regiment was Colonel Thomas, I think ; Majors, Roddie and Smith, in the town part of Spartanburg ; Captains, Hughes and John Collins. These two went out after the 'Bloody Scout' on Ferguson's Creek. My uncles and my brothers, one of whom was a captain, and the other a lieutenant, were in the battles of Cowpens, King's Mountain, Eutaw, Musgrove's Mill, and perhaps in others, besides some little skirmishes with the Tories. They (the Tories), plundered my father's house of everything, even of the clean flax that was found. The women suffered much from abuse. They were reviled, persecuted, and stripped of every comfort. They manifested as much fortitude in suffering as the males did in fighting. There was a company of Tories that used to rendezvous mostly on Ferguson's Creek, and between that and the Enoree River, called 'the Bloody Scout.' My brothers John, James, and Joseph were in active service during the whole war. Joseph was Lieutenant at Cowpens and King's Mountain, and John was Captain at King's Mountain."

THE UPPER LONG CANE CONGREGATION OF PRESBYTERIANS IN ABBEVILLE DISTRICT.—Anterior to the Revolutionary war, there was but one settled clergyman of the Presbyterian denomination in Abbeville district. This was the Rev. John Harris, of whom we have before spoken (p. 439), who had charge of a small society near the court-house, and preached to some others in different parts of the county. Immediately after the distressing and difficult scenes of the war, those citizens who were of the Presbyterian persuasion turned their attention to the interests of religion, and in order to procure either regular supplies or a stated ministry, formed four congregations in the bounds of the district, viz.: Upper Long Cane, Lower Long Cane (now Hopewell), Bull Town (now Rocky River), and Saluda (now Greenville), which appointed commissioners from each to define and fix the boundaries between them ; who agreed to, and signed the following arrangement, viz.: "At a full meeting of the inhabitants between Saluda and Savannah rivers, at General Pickens's plantation, Wednesday, the twentieth day of August, 1783." [In the original record from which these extracts are made, a blank is left for the insertion of the purpose thus commenced, and a note is appended stating that it was handed to one of the trustees, and by him to his successor, and not since heard of.] The commissioners, according to the tradition preserved and recorded by Father (Hugh) Dickson, in 1853, were Patrick Cal-

houn, Andrew Pickens, John Irwin, — McAlpin, and one other whose name is not recollected. Father Dickson, however, locates this transaction as far back as the visit of Azel Roe and John Close, in 1771.

The war being over, people having returned to domestic tranquillity and a happy degree of peace, and the minds of people once more relieved from the irritating antipathies common to war, as well as probably somewhat humbled and weaned from the world by the late awful calamities, and so providentially prepared for it, the supper of the Lord was administered at Upper Long Cane after a considerably long intermission of such ordinances. This happened in the fall of 1784. The ministers who labored together on this occasion were the Rev. Messrs. John Harris, James Templeton, James Hall, and Robert Mecklin, probationer. It was a time to be had in remembrance, remarkable for the powerful presence of the divine Spirit with the word and ordinances of the gospel. On the Sabbath, and particularly on Monday evening, the audience were generally attentive and much affected.—("Materials," &c., by Dr. Cummins.)

After forming these congregations, as before mentioned, in the early part of the year 1784, two persons, one from Upper Long Cane and Saluda, and the other from Long Cane and Rocky River, were sent to the presbytery of Orange to solicit supplies, and the result of the mission was that Robert Hall and Robert Mecklin, then licentiates of that presbytery, came the following summer or fall, after the happy solemnity above described, and preached to these congregations, and calls were sent to presbytery for their services.

Meanwhile the presbytery of Orange was divided, and the ministers residing south of the southern boundary of North Carolina were set off by the synod of the Carolinas and formed into the presbytery of South Carolina, which held its first meeting at Waxhaw, on the 12th of April, 1785. To this presbytery the probationers above mentioned were dismissed. Mr. Mecklin, previous to his dismissal from Orange presbytery, had received and accepted a call from Lower Long Cane (formerly Fort Boone and subsequently Hopewell) and Rocky River; and a call from Upper Long Cane and Saluda (now Greenville), was presented to the presbytery of South Carolina for the labors of Mr. Hall. Mr. Harris was yet alive and active, and a leader in this call to these young brethren to the occupancy of his former charge. Mr. Hall was ordained by the presbytery of South Carolina, on the 27th day of July,

1785, at a stand on the middle ground between the congregations of Upper Long Cane and Saluda (now Greenville). Mr. (afterwards Dr.) Cummins presiding, preaching the sermon from Ezekiel xxxiii., 7, and delivering the charges to the minister and people. Mr. Hall's labors were greatly blessed to both congregations.* To what is now called Greenville church, twenty members were added at one communion season. The elders in Upper Long Cane were Andrew Pickens, Andrew Hamilton, John McCord, Hugh Reed, and Edward Pharr, perhaps others. The elders in Greenville congregation are believed to have been George Reid, Hugh Wardlaw, James Dobbins, James Watts, James Seawright, Samuel Lofton, and perhaps John Lowry. They have many years ago (says Father Dickson) gone to their long-home.

Among the names in these two congregations were those of Shain, Reid, Lesly, Bowie, Pickens, Campbell, Jones, Watts, Rosamond, Seawright, Wardlaw, &c., a considerable number of whom were settlers before the Indian war, and the greater part actively sustained the cause of American independence.

Among these were General Pickens, Colonel Reid, Major Bowie, Major Hamilton, with the Captains Wardlaw, Rosamond, Watts, Jones, &c.

Upper Long Cane and Greenville were incorporated in 1787.

LOWER LONG CANE (afterwards HOPEWELL), is situated about fourteen miles southwest from Upper Long Cane, or about twelve miles in the same direction from the village of Abbeville. The first house of worship, as we have seen on page 443, was built of logs, and in this, in all probability, the church was organized.

GREENVILLE CONGREGATION is situated on the head-waters of Long Cane Creek, in Abbeville district, and, from the residence of many of its members near the river of that name, was formerly called Saluda. There are no existing documents which show who were the first ministers that preached to this people, nor at what period they were first supplied. The first stated preaching they had was from the Rev. John Harris, who commenced his labors with them in the year 1772 or '73. He gave them a portion of his time for some years. About the year 1784, Robert Hall, of Orange presbytery, was called to the pastoral care of this congregation. He

* April 13, 1788. I called at a Presbyterian meeting-house, and heard Mr. Hall, the minister, preach a good sermon on Isaiah 55. After meeting we rode twenty miles to brother Moore's on the Saluda.—Bp. Asbury's Journal.

appeared at the first meeting of South Carolina presbytery with his dismissal from Orange, and was ordained as has been described.

BULL TOWN, OR ROCKY RIVER, was about fifteen miles north of Lower Long Cane. At Bull Town a large frame building succeeded the log house, and the name was changed to Rocky River. The Rev. John Harris continued to officiate to these and the other churches of Abbeville district through the first half of this decade, and occasionally afterwards.

“On the day subsequent to the ordination of Robert Hall over the Upper Long Cane and Greenville or Saluda congregation, the presbytery met at Mrs. Pettigrew’s for the trials of Robert Mecklin, and on the day following, July 29, 1785, he was ordained and installed in the bounds of Rocky River congregation, Rev. James Edmonds presiding, preaching the sermon from 2d Timothy, ii., 15, and delivering the charge to the pastor and people. A vast concourse assembled at Davis’ Bridge on this occasion, “to witness the ordination and instalment of Mr. Robert Mecklin, into the pastoral charge of Lower Long Cane* and Rocky River. Such was the eagerness of the people to witness this ceremony, that it was deemed advisable to select a suitable spot *between* the two congregations; and there, in the rich cathedral of nature, the young presbytery of South Carolina held its third meeting within the space of two months for this solemn and beautiful purpose. It had first received as probationers, from the presbytery of Orange, three young men, Robert Hall, Robert Finley, and Robert Mecklin—the first of whom had been placed at Upper Long Cane and Greenville—names that were destined to leave a fragrance of piety, not yet utterly lost to this region. This ordination was ‘a scene which could never be forgotten,’ said one who was an eye-witness. And certainly it was a beautiful sight, after the terrors and turmoils of war, to behold two large congregations meeting peacefully and harmoniously in the exercise of their simple worship, which requires no ‘temple built with hands.’ No longer were to be seen the ominous stacks of muskets, nor the sentinel pacing to and fro with straining eye; there were no more palpitating hearts nor trembling nerves; but on the green sward, and under the rich shadow of the water-oaks, were groups of happy children and happier mothers, whilst the serene and hopeful expression of the

* It was not until 1788 that the place received the name of Hopewell.

assembly, seated around on logs or puncheons, was nearly as sparkling as the limpid waters which flowed at their feet. But the most touching sight of all, was the appearance of the young candidate for holy vows, in whose countenance there must have been a peculiar sanctity and devotion, to have inspired his people with so much reverence, and to have given a presage of his early translation to a purer world. The fame of Mr. Mecklin as a preacher seems to have been contemporary with his ministry; and when, at the end of three years, God was pleased to remove him to the upper sanctuary, he was remembered with feelings of veneration and love, bordering on enthusiasm. 'I thought his death would have killed me,' said the intelligent and aged lady before referred to, then a youthful bride; 'but we could have been reconciled if he had left us some of those *great sermons* for publication.'

"Mr. Mecklin's power did not lie in the arts of elocution; for he stood before his people always with a small Bible open in his hand, whence he drew his inspiration and his learning. His theme was Christ crucified—Christ alone. 'Christ all and in all,' was expounded with so much unaffected pathos, solemnity, and energy, that the large crowds which he attracted were often melted down by his loving tones. It is said to have been no unusual thing to see the *whole congregation* affected to tears by the divine unction of his words and manner. This fact is accredited by more than one witness."

"From what I have heard my revered mother often relate," says the venerable A. Giles, Esq., in October, 1853, who is an elder in this church, "Rev. Robert McLin" (such is his and the venerable Hugh Dickson's orthography of his name) "was no doubt the first pastor of the then united churches of Rocky River and Hopewell. As she frequently told me, he was the minister who baptized me. This must have been in 1784 or 1785, as I was born the 24th of November, 1784. Mr. McLin came when quite young, I presume, from Ireland, and settled in North Carolina, and thence removed to this district, married here, and died in a short time after, without issue. He was (as his brother Hugh, who was long a member of the Rocky River session, informs me), an active Whig in the time of the Revolution. He was one of the best of preachers, as I have heard my mother and others often assert."

"During his ministry, the Huguenots, settled ten miles below on Little River, flocked to his church. They had attended, in

some measure, the services of Mr. Harris, but to many of them these ordinances must have been more nominal than real; for the older French adhered tenaciously to their native tongue, and very imperfectly, if at all, understood the English. They still maintained their lay worship and their Sabbath-schools at home; yet taught, as they had been, that they were bound to assemble themselves together, even in woods and deserts; it is not a matter of wonder that they should seek to be fed with the crumbs of the blessed Gospel, though they were obliged, many of them, to walk eight or ten miles for this purpose.

“For a considerable period all, and for a longer time many, of these desolate and sanctuary-loving people owed their spiritual teachings to the ministrations at Hopewell, thinking themselves happy that here they could meet to commemorate the love of their dying Lord. ‘It was affecting,’ said one of their number, ‘to see them meet at this place, always saluting each other with a kiss, while tears flowed down their cheeks.’ ‘They wept, yea, they wept when they remembered Zion.’ Such were their numbers, it was thought proper they should have a representative in the session, and Peter Gibert, Esq., was elected an elder.

“The preaching of Mr. Mecklin was in character with their zeal and enthusiasm; but while engaged in pastoral visitation in the summer of 1788, he was stricken with fever and died. He was originally from North Carolina, but his family had settled near Rocky River church, where his remains lie. He had been but recently married, and left no descendants.”—(Contributions to the Church History of Abbeville, from Mrs. M. E. D.)

All parties conspire in bearing their testimony to the character and labors of Mr. Mecklin. Dr. Cummins says of him: “Mr. Mecklin having found it was the desire and intention of the people to call him as their pastor, previous to their calling him he publicly appointed a day to meet the church, and on said day delivered his sentiments to them in favor of the ‘new psalmody,’ as it is now called, and desired none would subscribe for him who would not allow him to practice accordingly in public worship. A few dissented, but a great majority chose him as their pastor on his own terms. He labored in the gospel with great zeal, assiduity, and success, until September, 1788, when his great Lord and Master called him to give an account of his stewardship. His death was greatly and justly regretted by many of the most pious people as a loss

to the churches.”—(Materials, &c., forwarded to the General Assembly, 1794. The same testimony is given by John B. Kennedy and Dr. Waddell.) The records of presbytery notice his absence by death: “Also absent by death our reverend and very dear brother, Robert Mecklin.”

Mr. Dickson names as the elders in Lower Long Cane or Hopewell congregation, Patrick Calhoun, William Hutton, Ebenezer Pettigrew, and another by the name of Blain. The elders in Rocky River congregation: Nathan Lusk, Samuel Porter, Hugh Mecklin (brother of the pastor, and an active Whig in the time of the Revolution), and Baskin, and Robert Allen. Mr. Speer also mentions Mr. Russel, William McKinley, and James Caldwell as among the first elders. And the chief names in Mr. Mecklin's charge were those of Calhoun, Noble, Davis, Baskin, Sweringham, Shanklin, Lawrence, &c.

The church of Lower Long Cane took measures in 1787 to erect a new house of worship. The plan, which is now before us, with the specifications, the names of the persons who have chosen seats, and the assessments upon each pew for salary, and the expense of building, purports to have been adopted on the 7th of September, 1787. The house was to be sixty feet by thirty-four, with galleries. It was erected on a rising ground opposite the old log church. There is a reservation in the plan of two pews for their French neighbors. From this plan, the resources of the permanent congregation and pew-holders of this date can be ascertained. It was after the erection of this more commodious house that the name seems to have been changed from Lower Long Cane to Hopewell. Under this name it was incorporated by the legislature in 1788.—(Statutes at Large, viii., 144.)

ROCKY CREEK (afterwards called the Rock) church is intimately connected in its history with the early Presbyterianism of Abbeville district. The earliest elder in this church received his ordination, it is said, in 1770. And about the year 1776 James Templeton, from Pennsylvania, came into Carolina and preached for a short time at Rocky Creek, but on account of the troubles which ensued from the Revolutionary war he soon returned. James Templeton was a graduate of Nassau Hall, and was licensed by the presbytery of Hanover, October 26th, 1775, and soon removed to South Carolina. The Rev. James Cresswell, also was an occasional preacher. His death, however, occurred in 1776, at the beginning of the Revolution. In 1785 the church, in connection with Ninety-Six, petitioned the presbytery of South Carolina for Rev. James

Templeton as a supply for six months. October 12th, 1786, he is again appointed to supply one Sabbath at Rocky Creek, and Dr. Cummins also, in 1788. October 18th, 1788, Mr. John Springer was licensed and directed to supply Rocky Creek one Sabbath; and April 14th, 1789, a call from the united congregations of Cambridge (alias Ninety-Six) and Rocky Creek, and another call from Little River, were sent to presbytery for Mr. Springer, and were put into his hands. Mr. Springer made no reply to these calls till he was cited by presbytery, October 15th, 1789. In April, 1790, he appeared before presbytery and gave up the calls from Little River, Rocky Creek, and Cambridge. At the same meeting of presbytery, calls from Providence, Smyrna, and Washington, in Georgia, were presented to him and accepted. It is the statement of Rev. Mr. McLees, in his historical discourse of April 3d, 1867, that Mr. Springer preached at Rocky Creek about two years, till in 1788 he left for Georgia. But Mr. Springer was not licensed till October, 1788. He was ordained at Washington, Georgia, in July, 1790. He probably preached here in the latter part of 1788 and in 1789.

Soon after the settlement of Robert Hall over Upper Long Cane and Greenville, and Mr. Mecklin's settlement over Rocky River and Lower Long Cane, the Rev. Thomas Clark, an old minister seceder, a native of Ireland, commonly known as Dr. Clark, from the title of M. D., which he bore, came from Albany and settled in a place called by them Lower Long Cane, among a number of his old acquaintances from Ireland. By violently opposing everything else in public praise besides the psalms of David, and by wittingly, as is charged, admitting to sealing ordinances members of the neighboring churches under suspension in their own churches for immoralities, he somewhat interrupted the strength and peace of the church.

This Dr. Clark was a student under Rev. Ebenezer Erskine, who had charge of the Burgher students in Scotland. He was licensed in 1748, and with two other ministers formed "The associate presbytery of Down" in 1751. From his first ministry he was an earnest minister of Christ. Sent over by the Burgher presbytery of Glasgow as a missionary to Ireland, he was indefatigable in his labors. He is represented as riding through the country at a quick pace, as if on a high errand; and as he moved to and fro, his appearance was sure to awaken suspicion and alarm in the careless and in the "New Light" ministers of that country. He wore a Highland bon-

net, expressed himself in broad Scotch, was of a dark complexion, tall, and gaunt; yet he knew how to reach the conscience, exhibit the glory of the Redeemer, and proclaim a free pardon, and move the congregations he addressed. He would not take the "abjuration oath," and refused to swear by kissing the book, which he regarded as a superstition, and he was thrown into prison, from which he was eventually released. Having obtained, through correspondence, a grant of forty thousand acres of land in Warren county, New York, he set sail from Newry, Ireland, on the 16th of May, 1764, with nearly three hundred of his neighbors and people. On his arriving in this country, half of his company settled on the New York lands, and the rest came to Long Cane and Cedar Spring, South Carolina. He resided for a time with the northern colony, but came to the south as before described. He possessed quite a polemic spirit even to his death. He was peculiarly odd and uncouth, even sometimes ridiculously so, in the pulpit, but had a remarkable gift for religious conversation with children, which was his delight. He lived to an advanced age, and died suddenly while sitting in his study; a pastoral letter to his old flock at Ballibea, Ireland, which was subsequently published, lying before him. His death occurred on the 25th of December, 1793.—(Reid's Hist. of the Presbyterian Church in Ireland, vol. iii., p. 422, et seq.; McKerrow's Hist.; Sprague's Annals, vol. ix.; MS. by Dr. Cummins.)

Another minister, Rev. Peter McMullin, came amongst them, of the same faith, after the death of Mr. Mecklin, and as the result of these influences, a large house of worship was built for Mr. McMullin, within four miles of Hopewell church; within four miles of which, on the opposite side, the same measures had raised one already.—(MS. by Dr. Cummins.) During the lifetime, too, of Mr. Mecklin, and soon after his settlement, the Anabaptist preachers came among them, and made at first some small impression. But a sermon of his on the subject of infant baptism, carefully prepared, and delivered, after due notice had been published, turned the tide against them.

CHAPTER VIII.

NINETY-SIX (subsequently CAMBRIDGE).—This was a village situated six miles to the south of the Saluda river, and about

thirty-five miles from the Savannah, and was at this time the seat of justice for the old district of Ninety-Six. It received its name from its being ninety-six miles from Keowee, the chief village of the Cherokees, opposite which was Fort Prince George, the frontier fort. From the journal of William Tennent, (see back, pp. 368, 369), we have seen that Rev. James Creswell was pastor of a church there in August, 1775. The inhabitants capitulated to the British in 1780. It had early been surrounded by a strong stockade, and was now more elaborately fortified. It was invested by General Green in May, 1781, and vigorously attacked, and as vigorously defended by Lieutenant-Colonel Cruger, who was relieved by the sudden advance of Lord Rawdon.* Soon after the evacuation of Ninety-Six by the British, the Cherokees broke into the district, with a number of white men, and massacred several families, and burned a number of houses. General Pickens collected a party of militia and took summary retaliation. At the head of three hundred and ninety-four horsemen he invaded their territory, burned thirteen towns and villages, killed upwards of forty Indians, and took still a larger number prisoners. He did not expend three pounds of ammunition, and yet but three Indians escaped after being once seen. Instead of firing, they rushed forward on horseback and charged with drawn swords. The district of Ninety-Six contained within it, after the peace, one thousand four hundred widows and orphans, made so by the war.

We have seen that the church of Ninety-Six made its application to the presbytery of South Carolina for supplies in connection with the church of Rocky Creek, and that in the last application it has changed its name to Cambridge, which was done in view of its becoming a seat of learning.

The French Protestants of NEW BORDEAUX seem still to have conducted their lay worship at Gibert's Mills, under their chosen leaders. Pierre Moragne, senior, is said to have read sermons and acted as precentor, and Pierre Gibert, Esq., to have offered prayer. Hon. James L. Pettigru remembered the time when his mother, who was the youngest child of Rev. Jean Louis Gibert, took him thither on the Sabbath. But they were drawn also to other sanctuaries, and more especially to Hopewell, in the plan of whose church edifice two of the most desirable slips or pews are marked as appropriated to their use.

* For a graphic and perspicuous account of the siege of Ninety-Six, see Lossing's Field Book of the Revolution, vol. ii., pp. 453-488.

The labors of the pastors of the churches in Abbeville district, Robert Hall and Robert Mecklin, were not confined to the bounds of their own congregations. In the year 1777, the Indians, having been completely defeated, ceded the tract of land, about forty miles square, which was afterwards in 1798 known as Pendleton county or district, and is now Anderson and Pickens. After the chastisement inflicted on the Indians by General Pickens, and the peace of 1783, this country began to fill up rapidly with inhabitants, and when the first census was taken, by order of Congress, it already contained about nine thousand five hundred souls. The first and most respectable inhabitants were of the Presbyterian denomination, and removed from the older settlements adjacent, particularly from Abbeville.

The ministers of Abbeville were the nearest as to distance, and to these they naturally looked for the privileges of the gospel. New congregations were formed, the nearest of which was

BRADAWAY, which was first known on the records of presbytery in 1788, March 18th. From this period it was supplied by Robert Mecklin, Robert Hall, and William C. Davis. "Bradaway," says Mr. Dickson, "was partially organized by Mr. Hall. The people congregated and built them a log house, and Mr. Hall ordained Mr. Robert Dowdle, a ruling elder. After Mr. Hall's afflictions they had occasional supplies."

In the southwestern part of Anderson district are the two churches of GOOD HOPE and ROBERTS, which seem always, thus far, to have been associated with each other. *Roberts* received its name in honor of Colonel Roberts, of Revolutionary memory. It is located on the main road from Pendleton to Hamburg, and also on the road from Anderson court-house to Andersonville, which is at the junction of Tugaloo and Seneca rivers—the roads intersecting near the church, and separating soon after they pass it. It is about nine miles from Anderson court-house, and five miles from Andersonville, and some two or three miles from Sloan's ferry on Seneca river; while some smaller streams, as the Devil's Fork, Mountain Creek, and Generostee are near it. The lands on these streams are very productive, while the ridge land is of inferior quality.

GOOD HOPE is about twelve miles from Roberts, and about six or seven from the Savannah river, on the head-waters of Little Generostee creek and Rocky river. The first house of worship was some two miles west of the present location; a graveyard was commenced there, and some of the early mem-

bers of the church now quietly rest in that sequestered place. The land in the vicinity of this church, except on the water-courses, is also of inferior quality. The early settlers were Scotch-Irish, and their descendants from the more Northern portion of the country; the same race which settled the adjacent district of Abbeville, who were mostly Presbyterians, and who in emigrating sought to locate near each other, from the desire to enjoy the church privileges to which they were accustomed.

In the year 1789 the Rev. John Simpson having obtained a dismission from his charge at Fishing Creek, visited Pendleton county, then a frontier of the State, being lands lately purchased from the Indians and settled very fast. The settlers were partly Presbyterians and partly Baptists. Those who were Presbyterians were very desirous of having the gospel preached among them stately. Mr. Simpson spent some time with them, and formed the two small congregations which received the names Roberts and Good Hope. Good Hope first occurs on the records of presbytery, April 14th, 1789. "A congregation on Little Generostee, to be known by the name Good Hope," is mentioned in connection with the vacancies, petitioning for supplies; and at the same meeting Robert Hall was appointed to preach one Sabbath at Good Hope, and one at Roberts; and in October John Simpson one at Seneca, one at Roberts, and one at Good Hope; and Robert Hall one at Good Hope, one at Cuffey Town, and one at Bradaway, and one at discretion. These were the first ministerial labors these churches enjoyed, of which any knowledge has come to us.

HOPEWELL CHURCH, sometimes called Hopewell (Keowee), or Hopewell (on Seneca). The first notice of this congregation occurs in the minutes of the presbytery of South Carolina, October 13th, 1789. "A people on Seneca apply to be taken under our care and receive supplies." At the same meeting John Simpson is appointed to supply them one Sabbath. "It was organized," says one account, "in 1788 or 1789, by the spirited exertions of a few men who removed from Abbeville. They are not so numerous as the people of Carmel, but better united, more catholic in their principles, and *disposition*, and liberal in their sentiments. A few of their number are wealthy and very forward to support the gospel; among whom are General Pickens and Colonel Robert Anderson, both men of great influence in the State of South Carolina. Messrs. Calhoun and De Saussure, two eminent lawyers in Charleston,

have done themselves much honor by liberally subscribing for the assistance of this church. Owing to these circumstances, their ability to support religion in proportion to their numbers is greater than that of any other congregation in the upper part of the State.”—(Brief MS. account of the congregations at Hopewell and Carmel, by Thomas Reese, September 15th, 1793.) “It was formed,” says another account, “in union with CARMEL church, which stands a few miles to the eastward of it, entirely since the Revolution, by the gradual immigration of different families of Presbyterians who removed hither from different quarters. General Andrew Pickens and General Robert Anderson, both from Abbeville, contributed in no small degree, by their example in removing hither with their families, to encourage settlers of their own denomination here.”—(MS. History of the Churches of the second presbytery of South Carolina.) This church is near the village of Pendleton, a few miles north of it. Its first house of worship was of logs, not built, according to Mr. Dickson, till 1791, but it gave place, in 1802, to one of stone, and “The Stone Meeting-house” has been the well-known designation of both the edifice and the church.*

The CONGREGATION OF CARMEL seems to have associated and been organized earlier. The account by Dr. Reese says, in the year 1787: In reference to it there is the confusion of names which is so baffling, frequently, to one who tries to understand the records of the past. In the first minutes which refer to it, among the vacancies which petition for supplies is Richmond. At the same time, April 10, 1787, Twenty-three Mile creek applies “to be taken under the care of presbytery, and to receive supplies.” Robert Mecklin is appointed to preach one Sabbath at Richmond. In October, Twenty-three Mile creek petitions again for supplies. In December again—naming W. C. Davis and Robert McCulloch, who were licensed at that meeting of presbytery. March 18, 1788, they call Mr. Davis as their pastor, and presbytery appoint him to supply them three Sabbaths. Their call was not accepted. October of the same year Robert Hall and Mr. Davis are appointed to supply them,

* The treaty of Hopewell was concluded by General Pickens, on his place called Hopewell, in 1785, with the Cherokees, Choctaws, Chickasaws, and Creeks, who were assembled for that purpose, and formed four different encampments. General Pickens fought a battle with the Cherokees at Mount Tomassa, where he also settled a place. He had a fondness for being near the Indians. He was a man of few words, rather stern in his manner, but of great integrity, wisdom, and courage, and was greatly respected by his Indian neighbors, as by all others.

each one Sabbath. Again, April, 1789, W. C. Davis, now an ordained minister; and again in October, both he and Mr. Hunter were appointed to supply one Sabbath. During this same year they united with Hopewell congregation, and presented a call to Rev. John Simpson, which he refused to accept. The name Carmel does not occur in the minutes of presbytery till 1793. It is called Carmel in Dr. Reese's account of these churches written in 1793. It had been known before as the Richmond church. Minutes, page 60, "A petition from Carmel church, late Richmond, was read." A congregation associated before under the name Richmond, and another known as Twenty-three Mile creek, may have now been united and known thenceforward as the Carmel congregation. Carmel is about twelve miles distant from Hopewell, with which it became associated, and was evidently increasing in numbers and prosperity. The first elders of Carmel church were Thomas Hamilton, a soldier of the Revolution, John Hamilton, James Watson, John Wilson, and Robert McCann.

We find during this decade, especially during the last half of it, as the country gradually recovered from the war of the Revolution, an increased activity in religious things. The people of George's Creek, Cedar Creek, Reedy Branch, and Cuffey Town; of Sherril's Creek, Tyger, Hitchcock, Beaver Dam, Golden Grove, South Pacolet, Lower Union, Indian Creek, Laurens, and Milford, ask and receive supplies from presbytery, the germs doubtless of churches and congregations never fully organized, or, if organized, destined to extinction. In respect to the last of these the record reads, under date of October 14, 1788: "A people in Laurens county and Milford petition to be taken under our care. A call from Milford for a fourth part of Mr. (W. C.) Davis's labors was also brought in and read." On the 17th, a call from Nazareth for Mr. Davis was presented to him through presbytery, together with the call from Milford, both of which, as they were in conjunction, he accepted. In October, 1789, cases of discipline from the sessions of these two churches were referred to presbytery for their decision. The only Milford within our knowledge is the place of that name in Greenville district, which is sufficiently near to Laurens and Nazareth to be united with either under one charge.

The presbytery regarded the State of Georgia as being within its bounds. The vacancies supplied by it are Mount Pisgah, or Bethsalem, which, in April, 1787, called Mr. John Newton, then a licentiate, who was ordained and received as

their pastor on the 18th of October, 1788. Other vacancies were Providence, or New Providence, and Richmond, in Georgia. In October, 1787, a people on Cann's Creek petitioned to be taken under the care of presbytery, and to be known by the name of Bethel, in Georgia. Another vacancy was Bethesda, Georgia, supplied by John Newton. Others were Upton's Creek and Bethany; Concord, Wilkes county, 1788, Smyrna, Wilkes county. James Templeton and John Newton afforded these churches occasional supplies.

The activity of this presbytery—which was set off from the presbytery of Orange in 1784, and was organized as we have seen, April 12, 1785—in the licensing and ordaining of ministers, and in its care of the churches during these first five years of its existence, was worthy of all commendation. This action would be a legitimate subject of history here. But as this presbytery terminated its separate existence by a division into two other bodies at the close of this century, we prefer to give one continuous narrative of its most important proceedings at that time.

A change had taken place during this decennium in the general arrangements of the churches in this country. The earliest presbytery in the United States was the presbytery of Philadelphia, which existed in 1705. This was divided, by its own act in 1716, into the four presbyteries of Philadelphia, Newcastle, Snow Hill, and Long Island, which were united in subordination under the jurisdiction of the synod of Philadelphia, in 1717.

The well-known schism in the synod of Philadelphia took place in 1741, and the church was divided between the synod of Philadelphia and the synod of New York. During this schism, in 1755, the presbytery of Hanover was set off from the presbytery of New Castle by the synod of New York. The schism was healed, after a separation of seventeen years, in 1758, when the general synod was called the synod of New York and Philadelphia. By this synod the presbytery of Orange was set off from the presbytery of Hanover in 1770, the ministers being Hugh McAden, Henry Patillo, James Creswell, Joseph Alexander, Hezekiah James Balch, and Hezekiah Balch. Of these, Messrs. Creswell, Alexander, and Hezekiah Balch were settled in South Carolina. The presbytery of South Carolina was set off from the presbytery of Orange in 1784, embracing those ministers in South Carolina and Georgia who were under the jurisdiction of that presbytery. It was to this synod of New York and Philadelphia that the presbytery

of Orange was subject, and the newly-formed presbytery of South Carolina. As the synod was not, so far as the ministers are concerned, a delegated body, and it was neither convenient nor possible that they should all be present from such an extended country, the synod of New York and Philadelphia, in 1781, took incipient measures for a division of itself into four synods. After two years spent in preparing the constitution of the church and submitting it to presbyteries for their consideration and adoption, they approved and ratified the same, and divided themselves into four synods, two in the north and two in the south, viz.: The synod of New York and New Jersey, the synod of Philadelphia, the synod of Virginia, and the synod of the Carolinas, the last to consist of the presbyteries of Abingdon, Orange, and South Carolina. This action was taken on the 29th of May, 1788, and the General Assembly to be constituted out of these four synods was directed to hold its meetings at Philadelphia on the third Thursday of May, 1789. The synod of the Carolinas was ordered to hold its first meeting at Centre Church, Rowan county, North Carolina, on the first Wednesday in November, 1788. One member of the presbytery of South Carolina, Rev. Robert Finley, was present in the synod of New York and Philadelphia when this action was taken. At the time appointed, November 5th, the synod of the Carolinas was opened with a sermon by the Rev. David (afterward Dr.) Caldwell, who was chosen its moderator; and the Rev. James Templeton, Francis Cummins, and Robert Hall, ministers, and Messrs. Martin and Hamilton, elders, of the presbytery of South Carolina, were present at the first meeting of the synod. It is evident that prejudices prevailed against the synod of New York and Philadelphia which had originated this reorganization, and that the synod of the Carolinas were obliged to stamp with falsehood the charge "that the northern synod had cut off the larger catechism and retained the shorter with difficulty."

BOOK THIRTEENTH.

A. D. 1790—1800.

CHAPTER I.

As our history commenced with the churches on the Atlantic coast, which, as we have seen, were the first formed, we return to them again. The INDEPENDENT, familiarly known as the CIRCULAR CHURCH, from the form of the church edifice in which the congregation has worshipped since 1806, continued to be served by their collegiate pastors, Rev. William Hollingshead and Isaac Stockton Keith. Of these, the former was five years the senior in age and in the pastorate of the church. Dr. Hollingshead received the title of D. D. from the College of Princeton in 1793, and Dr. Keith the same honor from the University of Pennsylvania in 1791. These two ministers labored together in great amity and friendship in their co-pastorate through the last ten years of this century. Dr. Hollingshead was not above the medium height, but was remarkably dignified in his whole deportment. His features were regular and attractive; his manners combining the apparently opposite qualities of great refinement and Christian simplicity. So great was his influence among the people of his charge during the first years of his ministry in Charleston, and so marked their attachment to him, that he was tauntingly spoken of by many in other denominations as "the white meetinger's savior." He maintained a distinguished reputation for biblical knowledge, piety, and eloquence, to the close of life. His manner in the pulpit was earnest and impressive. His intercourse with his fellow-men was urbane and courteous. His pastoral intercourse was characterized by tenderness and fidelity.—(Rev. William States Lee, in Sprague's *Annals of the American Pulpit*, vol. ii., pp. 59, 60.)

Dr. Keith lost his first wife, the daughter of Rev. Dr. Sproat, of Philadelphia, on the 30th of September, 1796, and was married to Catharine, daughter of Thomas Legare, of Charleston, on the 3d of April, 1798. In personal appearance Dr. Keith was imposing,—large in stature, dignified in manner, grave in aspect and in speech, and yet so courteous and affable as to invite the confidence of the most timid child. The children of his flock looked up to him, therefore, as a father, and he

seemed to regard them as his children. Generous in a high degree, his heart was open to the calls of distress, his house to the stranger, his purse to the needy. He wept with those that wept, and rejoiced with those that rejoiced. His discourses were well elaborated, and his applications were direct and pungent. In his prayers there was an uncommon degree of fervor and unction. His views of Christian doctrine, fully in accordance with the Westminster Assembly's Catechism, were exhibited by him with clearness and power; Jesus Christ and Him crucified always being held up with clearness and power as the life and substance of the gospel.—(Rev. Edward Palmer, in Sprague's Annals, vol. ii., pp. 168-9.)

These pastors continued to alternate every morning and afternoon in the two churches, "The White Meeting House" and the Archdale Street Church, through the remainder of this century; and with two such ministers and a warmly attached people, and the blessing of God ordinarily vouchsafed to faithful labors, the congregation could not do otherwise than flourish. The labors of these men extended into the next century. Dr. Keith died in 1813, and Dr. Hollingshead in 1815.

THE INDEPENDENT OR CONGREGATIONAL CHURCH AT WAPPETAW, Christ's Church Parish, continued under the care of Rev. Daniel McCalla, D.D., of whose earlier life we have spoken on page 462 et seq. "He was happy in the affections of his congregation, avoided rather than courted public notice, and never sought, nor willingly consented that his friends should seek for him, a more conspicuous situation than he occupied. In this quiet retirement he devoted himself to his pastoral duties and to studious pursuits. Much of his attention was devoted to the study of the Scriptures in the original tongues, and his pen was diligently employed in contributions to the public journals, which were published over different signatures, on topics of religion, public morals, and sometimes, though rarely, on political subjects; many of which were written, as their dates will show, during the years of which we now speak. The life and labors of Dr. McCalla also extended down into the next century. He died in 1809.

The following* extract from the "Reminiscences of St. Stephen's Parish, and Notices of her Old Homesteads, by Samuel Dubose, Esq., Charleston, 1858," describes the sad state of affairs in all this region, after the war of the Revolution:

"When the war broke out, the churches in these parishes were closed, and nearly all the clergy resigned and left the State. They were generally royalists and Englishmen, and a portion of their salaries were paid by the 'Society in London for the Propagation of the Gospel in Foreign Parts.' During the war many of the beautiful houses which had been erected for the worship of God were used by the British as store-houses, sometimes even as stables, and several, when they were forced to abandon the country, were ruthlessly set fire to and burned down. On the return of peace, the religious sentiment of the people was found to have suffered sadly in consequence of the long deprivation of habitual public religious worship. A rigid morality took the place of the religion of the Gospel, and many believed that morality was religion. The churches which had not been destroyed were subsequently reopened, and their pulpits supplied by ministers from England. But these persons were too often utterly unfit for their sacred office, some of them positively wanting even the habit of a decent morality. The people were disgusted with them, and the churches were again closed.

"It is difficult to estimate the injury done to the cause of religion by these unworthy ministers. It may give you some idea of the state of destitution of this prosperous district, when I tell you that in 1786 I was baptized by a minister who lived more than fifty miles off, and whose presence among us was accidental, and that I never again saw a minister until I was twelve years of age, and of course had never entered a house of worship. The church was not permanently reopened in St. Stephen's Parish until 1812.

"During this barren and mournful period, there lived in the midst of us a man of God; he was poor in the wealth of the world, but in love, in faith in his Redeemer, and in the works which characterize a true disciple, he stood in the front rank of all the men it has ever been my fortune to know. He was a remembrancer, to those about him, of the reality of God's existence, as the proper object of our affection and our worship. Often when a boy have I seen him on a little pony riding through our plantation on his way to church in Christ Church Parish, forty miles distant, and when I heard him reply to my father, who asked him the object of his journey, that there was to be sacrament in Mr. McCauley's church, I could scarcely take my eyes from him; not because I admired his zeal or his fidelity, but because I thought he must be a fool. Mr. McCauley was a Presbyterian, and a man of some note in his day."

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL.—The house of worship at Dorchester had been used as a barrack by the British during the war of the Revolution, and measures were taken by "devout persons to rebuild those parts of the sanctuary that were broken down, and once more set up the gates of the Lord's house. Actuated by a generous spirit, they repaired and finished the edifice, and left it in the form in which we have it now. It is grateful to peruse the list of contributions, and see what a general and sincere interest the repairs of the church, subsequent to the war of our independence, awakened—much as the Jews were moved to rebuild their temple after the desolation of the captivity."—(Discourse delivered on Sunday, 22d February, 1846, in the Independent or Congregational church at Dorchester, St. George's Parish, South Carolina, in observance of the one

hundred and fiftieth anniversary of the building of the church, by Rev. George Sheldon, pastor. Charleston: Burgess & James, printers, 1846.) The walls of this church are the same which were erected in 1700, so that it is one of the oldest church edifices, if not the very oldest, in the State. And it resembles very much in its form and arrangements the old Puritan structures of the seventeenth century. In September, 1793, Messrs. Robert Wilson, Samuel W. Yongue, David E. Dunlap, and Moses Waddell, licentiates, under the care of the presbytery of South Carolina, then assembled at Fishing Creek, were appointed to preach, two of them one Sabbath, and two of them two Sabbaths at the Dorchester church. In April, 1794, this church petitioned presbytery to be taken under its care and to receive supplies, and S. W. Yongue, D. E. Dunlap, and W. Montgomery were appointed to supply them, each one Sabbath; and again in September, Mr. Dunlap and James Gilleland were appointed to perform the same services. The members and supporters of the church communed for the first time since the war, the house of worship being now finished, on the 19th of July, 1794. A constitution was adopted for regulating the affairs of the congregation, Matthias Hutchinson was made treasurer, Richard Waring, secretary, and Isaac Walter and John Carr, wardens. The signers to this constitution were Thomas Smith, senior, M. Hutchinson, Richard Waring, J. Rose, Henry M. Evans, John Carr, H. Drose, junior, J. S. Walter, Isaac Perry, George Parker, John Chandless, Wm. Cragmiles, T. D. Stall, F. Blumenberg, Ed. L. Hutchinson, Jas. H. Waring, Isaac Wm. Walter, G. M. Smith, Thomas E. Baas, Thomas Lee, Jos. J. Waring, members of the church and congregation. Thanks were voted to Dr. Hollingshead for his assistance in raising funds, and for his sermon at the opening of the church; to Dr. Keith also for his friendly visits and pastoral favors; and to Isaac Holmes for his exertions in obtaining funds. In April, 1795, they request of the presbytery of South Carolina, Mr. Gilleland as a supply, and presbytery appoint Andrew Brown. In July, 1796, a letter was received by presbytery from Dr. Hollingshead, enclosing a call from the Dorchester church, for the translation of Mr. (afterwards Dr.) Cummins, from Bethel church, York, to become their pastor. The call was put into Mr. Cummins' hands, and his congregation summoned to appear before presbytery to show reasons why he should not be translated. At their October meeting presbytery decided "that the voice of God, as far as known to us, by his provi-

dence, calls Mr. Cummins to Dorchester, and it is advised that Mr. Cummins make up his mind on this subject as soon as possible." This call was eventually declined by Mr. Cummins, and in October, 1798, the presbytery of Concord applied to the presbytery of South Carolina for liberty to present calls from Dorchester and James Island to two of their candidates, which leave was granted. The call from Dorchester which is referred to was for the pastoral services of James Adams, who was a licentiate of Orange presbytery, and not of Concord. Dr. Hollingshead assisted in drawing up the call. Mr. Smith, Matthias Hutchinson, Isaac Walter, and Richard Waring, were appointed to sign it, and the salary promised was one hundred and fifty pounds and a parsonage. On Mr. Adams objecting to spending the summers in the low country, his objection was yielded to. Drs. McCalla, Hollingshead, and Keith, were invited to assist in the ordination, which took place on the 8th of May, 1799; Dr. McCalla preached the sermon, and Dr. Keith gave the charge to the pastor and people. "From a state of long-continued and almost hopeless desolation," says he in this charge, "this house of your holy solemnities has been rebuilt and prepared for your comfortable accommodation in attending upon the public worship of God. From a very low and destitute condition in which you were—few in number, and scattered as sheep without a shepherd—you have risen and grown into a respectable and organized religious society, with an encouraging prospect of receiving further additions to your community, and to your means of maintaining and perpetuating the blessings of the gospel ministry among you. After persevering for many years in your laudable endeavors, notwithstanding some discouraging disappointments, to secure to yourselves these inestimable blessings, you are now happily united in the choice of a pastor, who has been this day solemnly ordained to the ministry of the gospel, with a view of exercising it among you."—(McCalla's Sermon, Works, vol. i.; Keith's Sermons, Addresses, and Letters, p. 119.) Mr. Adams was born September 12th, 1772, studied in his earlier days under the Rev. James Hall, D.D., of North Carolina, read theology under the Rev. James McRee, D.D., of the same State, and was licensed to preach by Orange presbytery in 1795. His ministry was a successful one while he remained here. He died at Bethel, York district, on the 18th of August, 1843, having been the much-loved and revered pastor of that church for thirty-nine years.

This revival of the Dorchester church led them to review

their past history, and to rearrange their outward affairs, now fallen into disorder. They first obtained a charter, which bears date December 21st, 1793. They were incorporated by the name of "The United Independent Congregational Church of Dorchester and Beech Hill." Though they seemed to come temporarily under the care of presbytery, the ordination of their minister was not ordered by the presbytery, whose care they had sought, though it was by its permission. Madam Sarah Fenwicke seems to have established a fund for building, repairing, and upholding churches of the dissenting persuasion and the ministers thereof, the copy deed of which is spoken of as being in the hands of their treasurer. Lot No. 13, on which is a fort and magazine, is held by John Carr and Isaac Walter as a tile-yard, and is further rented to them for five years, at fifteen pounds per annum. The church lands on Beech Hill were leased the 2d of September, 1799. James Fisher gives a deed of the same date for two lots in Dorchester. Dr. William Smith Stevens transfers, June 3d, 1800, two tracts of land and lots, in Dorchester, being lands given by his ancestors and others for the uses of the church. Miss Ann Waring gives three pounds for the printing of Dr. McCalla's sermon and Dr. Keith's charge. And thus the hearts of others are open to help on this ancient church.

THE INDEPENDENT PRESBYTERIAN CHURCH OF STONEY CREEK was ministered to during this period by Rev. James Gourlay, who succeeded Rev. Archibald Simpson in 1775. We have met with but one memorial of him, namely, a certificate that he had taken the oath of allegiance and fidelity to the United States of America, in open court, which is dated 11th of November, 1794, which bears an endorsement in his own handwriting and with his signature, that "this was deemed unnecessary, because he was accounted a citizen of America by the articles of peace with Britain, and had come to live in Carolina before the declaration of Independence in the end of the year seventy-four. He preached in Prince William's the first Sabbath of seventy-five, and had continued to preach there ever since." Mr. Gourlay continued the pastor of this church till his death, on the 24th of January, 1803. This church was chartered March 17th, 1785, as "The Independent Presbyterian Church of Prince William's Parish." —(Statutes at Large, vol. viii., p. 127.)*

* The following extract from Bishop Asbury's diary indicates, probably, the residence of another minister in the bounds of this congregation. "February 4th, 1793. Preached at Purysburg, to a full house. Came to Saltketcher

The FRENCH HUGUENOT CHURCH in Charleston had been incorporated in 1783 as "*The Calvinistic Church of French Protestants*." The Rev. Bartholomew Henri Himeli, who had been absent for twelve years, returned again, as we have seen (page 469), in 1785, and was reinstated in his pastorate. This pastorship is thought to have terminated in 1789. The Rev. Jean Paul Coste was pastor, according to the authority there referred to, from 1791 to 1795, at which date the ministry of Rev. Peter Daniel Bourdillon commenced.—(*Southern Literary Gazette*, June, 1852, p. 301.) Mr. Ravenel is of the opinion that there was an interval between the ministry of these two men. "Mr. Bourdillon was obtained through the agency of William Loughton Smith, at one time a representative in Congress, and afterwards minister to Spain. Mr. Bourdillon left Geneva in 1795, and entered upon his duties in April, 1796. He made a most favorable impression, and won a deep esteem both as a preacher and a man. But his career was a short one. On the 13th of June, 1796, the great fire of that year occurred, which, commencing in Lodge alley, near East Bay-street, extended to the market, then situate at the corner of Broad and Meeting streets, the site of the present City Hall. The French church was blown up, in the hope of arresting the fire, but in vain." It was again destroyed, as it had been with all its records, fifty-six years before, in 1740. "This destruction created a general sympathy with Mr. Bourdillon and his congregation. By several of the churches this sympathy was strongly expressed. Some invited the congregation to worship with them until arrangements could be made for the resumption of their services. Others tendered the use of their churches for a portion of the Sabbath, for worship according to their own usages." Among others, the deacons of the Independent church, James Fisher, Josiah Smith, Hugh Swinton, and Thomas Jones, offered both their houses of worship to Messrs. Theodore Trezvandt, John Huger,

bridge, where we stopped to pay our fare—but, oh the scent of rum!—hoped for a quiet private entertainment at Red Hill; but the gentleman refused to receive us for love, money, or hospitality's sake. I there sent Bro. R. to see if we could get in at the next negro quarter; in this he was unsuccessful. At length we providentially reached a Mr. C——s [Collins?] a school-master and minister. We bought some corn for our horses, and had tea and bread and cheese for ourselves. I saw some beautiful boys at this house, and was pleased with two poor blacks who were much moved under prayer." This locality is well known in the neighborhood, and the bright boys became worthy men. It was believed by my informant, Archibald Campbell, Esq., now no longer living, that this Mr. Collins was either a Presbyterian or Congregational minister,

and Basil Lanneau, elders of the French Protestant congregation, for their use. They write, June 26th, gratefully accepting the offer: "Mr. Bourdillon was requested by the congregation to preach a sermon, at an early day, on the calamity they had suffered; and it was announced that he would conduct the solemn service in the Archdale Congregational church on the next Sabbath.* But their calamity was not yet full. Before the day appointed, Mr. Bourdillon sickened. His personal exertions and fatigue during the fire had brought on a fever, which terminated fatally. He died on Sunday evening, July 17th, aged 41 years, leaving a widow and son. The authorities of the church took charge of the solemnities of the occasion. The cemetery of our church was covered by the fragments of the ruined edifice, and the remains of the lamented pastor were interred in the cemetery of St. Philip's church, in the part west of Church street.

"Thus deprived in a few days of church and pastor, their new hopes and expectations disappointed, with added relations and obligations, and with limited means, the spirit of the small and newly-gathered congregation was appalled by their calamities, but alive to the duties these circumstances had imposed. Their meetings were frequent and their proceedings full of interest.

"The comfort of the widow and son received prompt attention. Strangers to the climate, and comparative strangers to the people, Mrs. Bourdillon's views were consulted and met.

"A committee was appointed to report the means and condition of the corporation; and, after providing for the present comfort of the widow and son, and their return to Europe, the church voted an annuity of sixty pounds to the widow for the use of herself and son during her widowhood; and in case of her marriage or death, thirty pounds to her son during his minority. During this period Mr. John Huger was president of the corporation and chairman of the elders. His care for the comfort of Mrs. Bourdillon and son gave interest to his official acts and measures proper to the occasion, and he brought to them the high tone of a noble nature.

"Mrs. Bourdillon died in 1816. Her son being then of age, and in a counting-house in Bordeaux, the annuity ceased.

"The church was rebuilt in 1800."—(MS. of Daniel Ravenel.)

The Presbyterian CHURCH OF CAINHOY was probably still in

* Archdale-street church had been saved, by the daring feat of three men who extinguished the fire on the roof, for which they were rewarded by a purse of 150 dollars.—(Rev. G. C. Faber's Letter of June 19th, 1796.)

existence. Dr. Ramsay says, in 1808, that the congregation of St. Thomas was formerly in connection with the presbytery of Charleston, as well as those of James Island, Wiltown, and Pon Pon, but neither of these have connected themselves with it since its incorporation. We have known of no other Presbyterian church in St. Thomas than that at Cainhoy.

JAMES ISLAND appears to have been without a settled ministry during this decade. In 1793 it attracted the attention of the presbytery of South Carolina, and Robert Wilson, Samuel W. Yongue, and David E. Dunlap in that year, Yongue and Dunlap in 1794, William Montgomery, Yongue, and James Gilleland in 1795, were appointed to supply it. The church made out a regular call for the services of Mr. Gilleland, March 20th, 1795, which was laid before presbytery, but was unsuccessful. Andrew Brown was appointed to supply them both, in this year and the next, 1796.

JOHN'S ISLAND AND WADMALAW petitioned the presbytery of South Carolina, then holding its sessions at Purity church, Chester district, on the 25th of September, 1792, which shows that it was then without a pastor; and the Rev. James Templeton was appointed to supply one Sabbath at John's Island and one at Wadmalaw. The Rev. Mr. (afterwards Dr.) Cummins was ordered to write to them and assure them of the intention of presbytery to meet their request; and this order was fulfilled. In April, 1793, John's Island renews its petition, and Robert Wilson, S. W. Yongue, and D. E. Dunlap, licentiates, were sent: in April, 1794, Mr. Yongue and Mr. Montgomery, and in September, Dunlap, Yongue, and Gilleland. Mr. Yongue and Andrew Brown were appointed as supplies in April, 1795. And a call from John's Island and Wadmalaw was sent to presbytery for Mr. Yongue, which was not accepted. In 1796 Andrew Brown was directed to supply them. Moses Waddell was a supply from presbytery in 1797, and after him James W. Stephenson. In November, 1799, leave was obtained by them from the presbytery to present a call to Mr. James McElhenny, a licentiate of the presbytery of Concord, it having been handed in already to that presbytery, and they having referred the question to the presbytery of South Carolina, as to whether the presbytery of Concord should appoint him trials and ordain him, or dismiss him to them. The reply was, that it is most agreeable to good order and the discipline of our church, that he be ordained by the presbytery of which he expects to be a member, and in the bounds of which he expects to reside. This answer was probably expected, and on the

next day he presented a regular dismissal from the presbytery of Concord, and was received under the presbytery of South Carolina, which appointed him his trials. But before his ordination took place, the presbytery was divided by the synod of the Carolinas. Mr. McElhenny was ordained on the 12th of February, 1800, at the Fairforest church, by the second presbytery of South Carolina, and notice was given of the fact to the churches of John's Island and Wadmalaw, and the desirableness set forth of having him duly installed. It has been affirmed that this church was formerly known as the Presbyterian church of John's Island, but that in 1793 or 1794 a house of worship was built on Wadmalaw for the purpose of uniting that people with John's Island in the support of the gospel, since which the style of the church has been "The Presbyterian church of John's Island and Wadmalaw."—(Answer of Kinsey Burden in the John's Island case, p. 11.)

We find that four of the congregations which were connected with the old presbytery, existing in and about Charleston previous to the Revolution, being the only ones, according to Ramsay, then provided with ordained ministers, addressed a petition to the legislature to be constituted a body corporate, chiefly with the view of raising a fund for the relief of widows and orphans of deceased clergymen belonging to their society. They were incorporated under the name of "The Presbytery of Charleston," on the 20th of January, 1790, and this is the only *presbytery* ever incorporated in this State. The minister of each of the churches of which the presbytery is composed, is always to be *ex officio* a member of the corporation. An annual meeting was to be held in the city of Charleston, on the third Wednesday in May in each year, previous to which, each church should choose an elder or other fit person to sit along with their minister in this corporation as their representative. Each minister was to become a member of the corporation so soon as ordained according to Presbyterian rules, and installed as the officiating minister of any one of the churches included in the presbytery. The widows or children of deceased ministers were to receive annuities from the funds of this presbytery, according to the apparently wise regulations of the charter. It was believed that it would encourage pious and able men to devote themselves to the ministry of the gospel, if some certain provision were made for the widows and children of deceased ministers. The object is a good one, and is attracting the attention of our churches at the time these words are

penned, though it is nearly eighty years since this act of incorporation was passed.—(Statutes at Large, viii., page 158.)

One of these churches is the INDEPENDENT PRESBYTERIAN CHURCH OF PRINCE WILLIAM'S, or of STONEY CREEK, of which we have written, page 569. Another is "THE PRESBYTERIAN CHURCH ON EDISTO ISLAND," whose minister, Rev. Thomas Cooley, must have left them soon after. On the 16th of June, 1790, at a meeting of the congregation, a majority of seven to one were found to be against him, and it was agreed that he should be informed by letter of their dissatisfaction and its cause, and Norman McLeod and Duncan Littlejohn were appointed a committee to wait on him. The five constitutional articles and the by-laws, fourteen in number, of the church, were adopted August 30, 1790. In the second of the by-laws, the words, "Presbytery shall upon no pretence or occasion intermeddle with the secular affairs of the church, nor shall they have any cognizance of the ecclesiastical, except in cases of reference or appeal, and the ordaining and installing of the minister," are an unfortunate denial of that right of supervision which is involved in the idea of the unity of the church. They called a Mr. William Speer to be their pastor, May 1, 1792, with a salary of £200 sterling of South Carolina, a parsonage, and forty acres of land; but as he did not return, according to the appointment of presbytery, by the 1st of November, 1792, the corporation on the 2d of January, 1793, voted their action, and that of the presbytery respecting him, to be null and void, and applied to presbytery for advice respecting a pastor. August 26, 1793, they adopted a seal with the motto, "*Nec tamen consumeratur.*" On the 4th of April, 1793, the Rev. Donald McLeod, a native of North Britain, began to preach to them, and was called to be their pastor, and continued so till his death in 1821.

Another of the four churches which were named in the incorporation of the presbytery of Charleston, in 1790, is the FIRST PRESBYTERIAN CHURCH of that city, its pastor at that time being the Rev. James Wilson. His origin and antecedent history we have given briefly on page 475. He continued in the pastorship of this church only for a short time after 1790. In 1793, Mr. (shortly afterwards Dr.) George Buist became its minister.

"The Reverend George Buist, D.D., was born in the year 1770, in Fife-shire, in Scotland. He entered the college of Edinburgh in 1787, where the early indications of superior genius acquired him the applause and friendship of some of the first literary characters of the age; among others, were the celebrated names of Dr. Robertson, the historian, Dr. Hugh Blair, and Pro-

tessor Dalziel. They regarded him as one of the chief ornaments of the college, and as destined to exalt the reputation of his country.

"Being intended for the clerical profession, Mr. Buist pursued the study of theology with unremitted assiduity; but, being of a liberal and comprehensive mind, he did not confine himself to his profession exclusively. He knew that the sciences and arts are mutual aids to each other, and that an acquaintance with all, is the way to perfect a knowledge of any one particular branch of human learning. In classical learning he was, at an early age, profoundly versed. For Grecian literature he had an especial predilection; and it is a fact well known to many of his friends, that he was an assistant to Professor Dalziel in preparing a part of his *Collectanea* for the press. With the Hebrew he was familiar, and he was critically skilled in the French and Italian languages. His knowledge embraced all those departments of learning that make up the liberal scholar, and there was no branch of philosophy, criticism, history, or various literature, in which he was not either profoundly or competently skilled.

"In the year 1792, Mr. Buist was admitted an honorary member of the Edinburgh Philological Society, and about that time, he published an abridgment of Hume's History of England, for the use of schools, which was extremely well received, and passed through two editions. He also furnished some important articles for the *Encyclopædia Britannica*.

"While the fame of Mr. Buist was thus extending itself in the literary world, the elders of the Presbyterian church of Charleston, South Carolina, who had lately been deprived of their pastor, addressed the Rev. Mr. Hewat, who had formerly been their minister, the Rev. Dr. Robertson, principal of the university of Edinburgh, and the Rev. Dr. Hugh Blair, soliciting their agency and assistance in procuring a supply for their church. Mr. Hewat being absent, Doctors Robertson and Blair willingly complied with this request, and made choice of Mr. Buist, whom they introduced to the church in a letter of the 8th March, 1793, from which the following is an extract:

"After much inquiry and several consultations, we have pitched upon Mr. George Buist, preacher of the gospel. We are both acquainted with him, and know him to be a good scholar, an instructive preacher, well bred, and of a good natural temper. We have no doubt but he will prove an acceptable minister to the congregation, as well as an agreeable member of society."

"Mr. Buist arrived in Charleston in June, 1793, and immediately entered upon the duties of his ministry. On the 27th of March in the following year, he was honored by the college of Edinburgh with the degree of doctor of divinity, being then in the 24th year of his age.

"Dr. Buist exercised his ministerial functions with honor to himself and with satisfaction and delight to his congregation. The impressive manner of his delivery, and the salutary advice of his discourses, powerfully interested and affected his hearers."—(Memoir prefixed to his sermons, vol. i.)

The Hon. Mitchell King, than whom no one could have fuller or better opportunities of knowing him, thus describes his friend and pastor:—

"Dr. Buist was a large man, about six feet high, with strongly marked features, expressive of what he actually possessed, much determination and strength of character. His shoulders were very broad, and his whole frame muscular and active. His appearance was well calculated to command respect. His manners were kind and conciliating, and, without being in the slightest degree obtrusive or dogmatical, he had none of the bashfulness or awkwardness of the mere scholar. Indeed, he was eminently a man for society, fond of conversation, and able and willing to take his full share in it, without engrossing it."

"His style of preaching was impressive. By great diligence and attention he had almost overcome the Scottish peculiarities of pronunciation, and only a practised and acute ear could have discovered that he was a native of Scotland. He read admirably. He rarely ventured on an extemporaneous discourse; and the graces of his delivery won the attention and conciliated the favor of his hearers. In his sermons he belonged more to the school of Blair than to that of Witherspoon and Chalmers; more to what, for want of a more appropriate appellation, has been called the "Moderate" than to the "Evangelical" portion of the church. He loved to explain and enforce the morality of the gospel, more than to preach its sublime mysteries, or to awaken and awe by the terrors of the law."—(Sprague's Annals, vol. iv.)

Dr. Buist occupied a very prominent position in the literary circles of Charleston, but attained his highest position in the land of his adoption in the next century; in the early part of which, on the 31st of August, 1808, he died in the midst of his usefulness, and in the prime of life, in the 39th year of his age.

The fourth of the churches which were included in the presbytery of Charleston was the PRESBYTERIAN CHURCH OF BLACK MINGO, of which the Rev. William Knox was pastor.

WILTON CHURCH.—We have seen, page 473, that a Rev. Mr. Taylor was employed as the minister of this church for the years 1789 and 1790. There is no record from which can be gleaned a single fact in relation to its history from this time till 1799, when Rev. Andrew Steele was employed to preach at the rate of £100 per annum, with pew-rents. It appears that he ministered to the church during the years 1799 and 1800. He removed subsequently to Mississippi. Among the old documents is a letter from Rev. Andrew Steele to Mr. Paul Hamilton, in which he gives Mr. Hamilton some account of himself after leaving Wilton Church. The letter is dated "Pinckneyville, Mississippi Territory, Nov. 10th, 1807." In reply to Mr. Hamilton's inquiries concerning him, he says:—"To give you a minute detail of the occurrences of my life, would be tedious and uninteresting; it will be sufficient to assure you that my sentiments and conduct have been such as when you knew me; although I have been since that time almost literally a stranger and a pilgrim, having no certain habitation, and sometimes not many of the comforts of life. I have been compelled to engage in the practice of medicine to procure a subsistence, for I consider it a first duty to society and myself, to live as an honest man." The following "List of Donors to the Wilton Congregation, with the amounts given by them respectively in the old currency of specie," is preserved:

| | | | |
|------------------------------------|------|----|------------------|
| " William Sheriff, Feb. 13, 1753.. | £278 | 1 | 5 $\frac{3}{4}$ |
| William McEchen | 298 | 16 | 3 |
| Elizabeth Stobo..... | 234 | 16 | 8 |
| William Stobo..... | 320 | 5 | 9 $\frac{1}{4}$ |
| Paul Hamilton..... | 989 | 2 | 10 $\frac{1}{2}$ |
| William Ferguson | 79 | 7 | 6 |
| Purchase Hendrick..... | 30 | 0 | 0 |
| Dr. George Mitchell | 500 | 0 | 0 |
| Henry Sheriff..... | 200 | 0 | 0 |

£2930 10 6"

There is also a paper without date, containing a list of subscriptions for the rebuilding of the church. Its being without date makes it doubtful to what building it alludes, for the church edifice was several times destroyed by fire or otherwise. The document is as follows: "We the subscribers do promise to pay the sums respectively opposite our names, for the purpose of rebuilding the Wilton Church, situate at Wilton Bluff:

| | |
|-----------------------|------|
| James McElhenny | \$80 |
| Charles Freer..... | 100 |
| John Ashe..... | 100 |
| Paul Hamilton..... | 100 |
| William Hayne..... | 100" |

BETHEL PRESBYTERIAN CHURCH and Congregation of PON PON, St. Bartholomew's parish, Colleton district. We are not able to name the ministers who preached to this church for the first five or six years of this decade. In 1796 the Rev. Andrew Steele became the pastor, who served the church till 1802. So far as can be gathered from the records, the several successive ministers of the church were zealous, faithful, persevering men of God, and some of them in the early history of the church were called to encounter many difficulties, hardships, and trials, in building up and extending the cause of Christ. Particular mention is made of Rev. Mr. Gourlay, who left them to take charge of the church of Stoney Creek. The earlier members and supporters too, seem to have manifested a very deep interest in the cause of religion, and very deep regret is expressed in relation to the death of an elder Isaac Hayne the father, and of Isaac Hayne the son, whose melancholy end we have recorded in preceding pages and whose name is dear to every Carolinian and every true patriot. The church was subject to presbytery in all matters, even those relating

to the management of the funds, before the Revolution, but did not renew its connection with it after its reorganization and incorporation in 1790.

We are not able, by any sources of information within our reach, to trace out the succession of the PRESBYTERIAN CHURCH IN PURYSBURG, which, as we have seen, was incorporated in 1789, and which, probably, continued through this century. It probably had but a feeble existence. The first minister of the settlement, in 1732, Mr. Bignion, was a Swiss, who received Episcopal ordination from the bishop of London. Yet the trumpet of the gospel was sometimes blown there with no uncertain sound. Thompson says, October 18th, 1741, "A Calvinist, from Purysburg, preached [in Savannah] to the French and Swiss; and Barber, from Bethesda, the same doctrine, to a number of Britons."—(Vol. iii., p. 378.)

The SALTCATCHER PRESBYTERIAN CHURCH was still in existence. In December, 1808, it obtained a charter under the name of "The Saltcatcher Independent Presbyterian Church." Its founder, the Rev. Archibald Simpson, from whose diary we have quoted so largely, was a devoted minister of the Lord Jesus Christ, and left to this church a fund to be employed for the religious interests of the colored people of this church and congregation, which was still available down to the close of the late war.

THE PRESBYTERIAN CHURCH OF WILLIAMSBURG.—We saw, p. 486, et seq., how this church became divided. A clearer view, perhaps, of those transactions is contained in the MS. History of Dr. J. R. Witherspoon, M.D., of Brookland, Alabama, a descendant of John Witherspoon, the emigrant, and whose memory reached back to these times. As this manuscript was prepared with the expectation that it would be incorporated in this volume, it is due to the memory of its author that he should be allowed to explain the motives of the party with which he sympathized, although it will involve some repetition:—

"During a part of Mr. Kennedy's trial-preaching he seemed to be pious and strictly orthodox; but in a short time after his engagement, his sermons appeared, to many of the congregation, to savor strongly of Arminianism, or even something worse. Eventually, it was evident that he denied the essential Deity of the Lord Jesus Christ, and with it, every essential feature of true Christianity. He at last threw off the mask altogether, and avowed the whole doctrine of Socinianism. In this state of things, the descendants of the original founders

of the church, who were all orthodox Presbyterians, became openly dissatisfied, and urged that the preacher should be removed, so as to leave the pulpit to some one who was really a Presbyterian, and orthodox. They, however, formed but a minority of the congregation, while the majority expressed great satisfaction with Mr. Kennedy, and treated the complaints and proceedings of the minority as both unreasonable and savoring strongly of persecution. The question soon, therefore, became the subject for party spirit, and the majority determined to sustain the preacher at all events. The minority finding themselves overruled, concluded to wait until the expiration of the time for which he had been engaged, and then to endeavor to procure one of piety and correct principles when this period had arrived. Mr. Kennedy chose to remain two years longer, and accordingly received the votes of the majority to that effect. The minority claimed that the church and 'the glebe belonged of right to them,' because the former was erected, and the latter purchased, at the expense of their ancestors, towards which, those persons who now controlled the whole, had never contributed a dollar. The majority insisted upon their right as being the legal proprietors; but which party was legally so, could not be easily determined, as the grants of the land for both the church and the glebe could not be found or consulted. To the minority, the labors and generous benefactions of their ancestors seemed likely to be perverted from the important objects for which they were originally made, to others of an opposite and irreligious character. Seeing no other method by which to avert a catastrophe so much to be deprecated, they resolved, as a last resort, to demolish and remove the venerable house of worship. Rather than see it desecrated to heretical and profane purposes, the pious men destroyed an edifice erected by the zeal and piety of their ancestors, and endeared to them by the most sacred and tender associations, the destruction of which under any other circumstances would have wrung the hearts and called forth the tears of even the firmest of them all. As it was, they conceived that they had achieved an enterprise demanded by conscience and absolutely necessary to prevent sacred things from being perverted to unholy and profane purposes. If they erred, it was from no malevolent disposition or purpose to violate the rights of their fellow-men, but from a firm belief that their rights and title to property as derived from their ancestors were more just and equitable than those of the opposite party. It is now, however, freely

admitted, that technically, or according to the letter of the deed by which the property was granted to the church, their opponents were the owners. Of this fact they became apprised only by the trial for a suit at law in relation to the subject. The causes of these mistakes will be made to appear from a statement of the following facts. The church, before the Revolution, was connected with the presbytery of Charleston, under the care of the General Assembly of the Church of Scotland; and the glebe, as well as the ground upon which the church stood, was conveyed by a deed or charter to the congregation, to be held by them so long as they remained connected with the church of Scotland, and no longer. This deed or conveyance had not been seen or heard of for twenty years or more, for it had been concealed during that time by James Fleming, who, though a son of one of the original founders, had attached himself to the opposite party. Hence the terms of the grant were not recollected until the trial at law of the right of property, when it appeared that the minority had seceded from the church of Scotland and placed themselves under the presbytery of South Carolina, which was connected with the synod of Philadelphia. In the course of the year 1787, each of the parties erected a new church, seventy or seventy-five yards apart. That connected with the synod of Philadelphia was from that time called the Bethel Church, whilst the other retained its original name. In the Bethel congregation were found the families of the Witherspoons, Wilsons, and Friersons, &c., who were the immediate descendants of the original founders of this branch of Zion, and who were the ancestors of those now found in various sections of the South and West."

The residuary party, which remained after the minority had drawn off and formed the Bethel church, and who were legally entitled to the name and rights of the Williamsburg church, remained unsupplied until 1792. At this time the Rev. James Malcomson, of the presbytery of Belfast, Ireland, became its pastor, having been especially called to this position by the congregation. He was born in the parish of Castlereagh, in the county of Down, but received the chief part of his education at the university of Glasgow. With his ministerial functions he combined the profession of medicine, which he practised with no small degree of skill, and it is from this professor that his title Doctor [of medicine] proceeds. He had attended medical lectures at Edinburgh, and was a licensed physician. In addition to his pastoral charge he taught a large grammar

school, at which many received their early education.* He was a man of talents, of thorough scholarship, and of pleasing address, and prepossessing person. He wrote his sermons, but was interesting and often eloquent in their delivery. Facetious and genial, he had many and warm friends, and was not without his enemies. In the divisions which rent the church asunder, it was difficult to avoid all obloquy and prejudice, even for those who were the most perfect. He continued to minister to this congregation till 1804, when he removed to Charleston, where he taught a classical school and preached to a new congregation, increasing in numbers when he was called away, and which was the germ of the second Presbyterian church. He died of yellow fever during the summer of 1804, in the thirty-sixth year of his age. One of his daughters married Mr. Kane of Pineville, another, Mr. Bell of Charleston. The only ruling elders of the Williamsburg church of this period, whose names can now be recalled, were James McConnell, Thomas McConnell, and John McClary.

The BETHEL CHURCH, WILLIAMSBURG, were still depending on securing the services of Mr. Stephenson as their pastor, and the presbytery of South Carolina had appointed an intermediate session, to take place at Williamsburg, on the first Wednesday of December, 1790, for his ordination and installation.† No meeting took place at the time appointed, and the presbytery, sitting at Long Cane, on the 16th of April, 1791, ordained him, the Rev. Thomas McCaule preaching the ordination sermon from 2d Timothy, i. 8.

The church at INDIAN TOWN had participated in the call for Mr. Stephenson; he accepted the call as from both, and both pertained to his pastoral charge.

"The parents of James White Stephenson were from Lancaster county, Pennsylvania, and of the Scotch-Irish stock, that emigrated southward and settled in Virginia and the Carolinas during the latter half of the last century. Leaving the scenes of their early associations, they halted and sojourned for a period of two or three years in Augusta county,

* The Rev. James Malcomson, Theodore Gourdin, Robert Witherspoon, James Davis, John Nesmith, and John Frierson, were incorporated December 19, 1795, as Trustees of the Williamsburg academy, and were empowered to raise by lotteries a sum not exceeding five thousand dollars to defray the necessary buildings for the same.—(Statutes at Large, viii., p. 188.)

† The Rev. Thomas Reese had been appointed to preach the ordination sermon, and the Rev. James Edmonds to give the charge.—(Minutes, South Carolina presbytery, p. 42.)

Virginia, where, in 1756, the subject of this memoir was born. Soon after this event, they removed to Lancaster district, South Carolina, and settled near the old Waxhaw church, where they spent the remainder of their earthly pilgrimage. In this field their son began that career of usefulness which was destined to be, in no ordinary degree, signal and protracted. Of his youthful days and early manhood, but little is now known ; but judging from his subsequent life, and the character of his parents, his early training was in strict accordance with the customs of the Presbyterians of those times."

Mr. Stephenson commenced the study of the Latin and Greek at the old Waxhaw church, under the tuition of Mr. Humphries, in a class of four, viz.: William Crawford, son of Major Crawford of Revolutionary memory, a Mr. Barnett, and Dr. John Douglas. The late Judge Smith, of this State, but more recently of Alabama, is also known to have been one of his fellow-students and associates in early life. At this early period, both he and Dr. Douglas were intending the ministry. After the war Mr. Crawford studied law ; Mr. Douglas studied medicine, and settled first in Charleston, and then permanently in Salem, Black River ; Mr. Stephenson, during the war, was a part of his time in the army, and a part of the time engaged in teaching.—(MS. Letter of Dr. John Douglas, the son.)

"He entered the Mount Zion College at Winnsboro', at the same time with the Rev. Humphrey Hunter, D.D., in 1785, and after passing through the usual course, obtained his diploma there under the Rev. Thomas H. McCaule. Mr. Stephenson was one of its alumni, together with the Rev. Messrs. Robert McCulloch, Wm. C. Davis, James Wallis, Humphrey Hunter, Robert B. Walker, David Dunlap, John B. Kennedy, S. W. Yongue, John Robinson, Wm. G. Roseboro, John Cousar, John B. Davies, William Dargan, and some others, who graduated there during the first eight years of the existence of the college.

"But Mount Zion College, with a perpetual charter and fully empowered to confer degrees, was, like Fag's Manor and the Log College at Neshaminy, merely an academy of high order. These were the kind of institutions that sprang up from the necessities of that early period, before the country was prepared to furnish the funds for the endowment of larger schools of learning, or literary men, apart from the ministerial profession, to fill their professorial chairs. Notwithstanding these disadvantages, the men who obtained their whole literary and scientific knowledge from these sources, did not

rank so far below the graduates of the present day as is generally supposed. That many of them were learned, and profoundly so, admits not of a doubt. Though their course of studies was not so extended, they were decidedly more accurate in what they attempted; what they lacked in one respect they made up to a great extent in another.

"Such were the men, who, under God, were furnished to the church by Fag's Manor, Log College, Mount Zion, and kindred institutions. They were raised up for a specific purpose, and were great in spite of all the difficulties that lay before them. Like Richard Baxter, under the promptings of an unconquerable desire for knowledge, and this in order that they might consecrate it to the glory of God, they allowed no impediments nor discouragements to damp the ardor of their pursuits.

"Such a man was the subject of this memoir. Though destitute of the learned instructions and richly stored libraries of the seminaries of the present age, he nevertheless, by dint of persevering application, made himself an accomplished scholar and profound theologian. The first notice that we are able to obtain of him, at this remote period, after passing from the peaceful shades of the academy, is in the capacity of principal of a classical school, over which he presided for some years, in the vicinity of the old Waxhaw church. Here the future hero and President, Andrew Jackson, while a boy, was one of his pupils. This circumstance, as may reasonably be supposed, was not forgotten in after life, when teacher and scholar met in the West, whither both emigrated, and recounted the trying scenes of earlier days; and where both lived, not far from each other, to an advanced age of more than ordinary usefulness, and alike died in the triumphs of a common faith.

"But as it was Mr. Stephenson's lot to be brought into the world amid 'wars and rumors of wars,' so he was destined to spend no small part of his early life in those fearful and bloody scenes which, under God, resulted in throwing off the British yoke and securing the liberties of the country. The Scotch-Irish of that day were mostly Presbyterians, and the Presbyterians were generally the friends of liberty, because their faith made them so. It would have been hardly a possible thing, then, for an athletic young man of twenty-four years, of such a race of people, to escape his share of the dangers and duties, which fell to the lot of all, in this trying crisis. And accordingly, when the war of the Revolution

invaded South Carolina, Mr. Stephenson broke up his school and joined the standard of liberty, which he followed until the return of peace. 'Of one circumstance I have a distinct recollection, as I have frequently heard my father and Dr. Stephenson talk and laugh the matter over. Mr. Stephenson had a wish to serve a while in the army. This was strongly resisted by his family, they naturally fearing the demoralizing effects of camp life; in order to protect him from the contingency of a military draft, had a school made up for him, and thus armed him with the birch instead of the musket. Shortly after commencing his school, a draft was ordered in the *Beat* company in which he resided, and as his school did not number twelve or fifteen scholars (I forget which) he was not by law exempted, and greatly to his gratification he entered the service. The opposition of Mr. Stephenson's family was from pure motives, as they were all of the *true Whig stamp*. It is creditable to that whole community, then called 'the Pennsylvania Irish,' that they were all on the 'side of liberty.'—(MS. Letter of Dr. Douglas.) With one of his brothers, he joined the army under the command of General Sumter, and participated in the battles at Blackstock's, Hanging Rock, and some other engagements. In one of these fearful scenes, while the battle raged and the messengers of death flew thick around, a ball from the enemy struck the breech of his gun and broke it off, and then glancing, killed the man that stood next to him. On another occasion, it became his duty, in turn, to stand as sentinel at a certain place; but being indisposed that night, a fellow-soldier kindly volunteered to take his place, who was shot dead at his post. Thus in two striking instances a watchful, overruling providence saved him from the shafts of death and preserved him for great and manifold usefulness in after life. A long and arduous warfare was before him, the weapons of which are not carnal, and there was no furlough nor discharge till that was accomplished.

"Mr. Stephenson being a man of peace as well as of singular modesty, was seldom known in after life to speak of the part which he took in these bloody and dangerous scenes, contrary to a general characteristic of old soldiers, and especially of those who participated in the Revolutionary struggle. He even manifested a dislike to conversing about them, and but for the interest taken in them by some who were his companions and fellow-soldiers, the events would probably have sunk into oblivion.

"After the return of peace, he was induced, by a mandate which he dared not disregard, to direct his attention to that warfare, the reward of which is on high. The energies of his mind were then diverted from secular pursuits to a speedy and thorough preparation for the gospel ministry. Having passed the usual course at Mount Zion College, as has been already stated, he applied himself to the study of theology, but under what instructor we have not been able to ascertain. After completing his studies preparatory, and submitting the necessary parts of trial, he was licensed in 1790, by the presbytery of South Carolina, then embracing the entire territory of the State, and soon after accepted a call to the pastoral charge of the Bethel and Indian Town churches, in Williamsburg district.

"A few years previous to this time, the Williamsburg church had been greatly distracted on account of the alleged doctrinal errors and unministerial conduct of the acting pastor, the Rev. Samuel Kennedy, a native of Ireland, as has been recorded p. 486, et seq.

"The statement there made will enable us to form a pretty correct idea of the delicacy of the position in which the young pastor was placed, and the difficulties he would be called to contend with. But it is a fact that reflects highly in his favor, as a prudent and pious man, that amid all the rancor of feeling which existed between the churches, no breath of slander was ever blown against him, and no controversy ever arose between him and the pastor and people of the other congregation. To avoid a collision of some sort with the two bodies, worshipping, as they did, only about fifty paces distant from each other, and separated only by a ditch, the trace of which is yet plainly visible, required a no ordinary degree of piety and circumspection. Mr. Stephenson was ordained on the 16th of April, 1791.

"On the 4th of August, 1791, he was united in marriage with Miss Elizabeth James, a pious and excellent lady, and well qualified for the important station which, in the providence of God, she was called to fill; and her memory is still cherished by some who were personally acquainted with her. She was the daughter of Major John James, who was celebrated for the active part which he took in the Revolutionary struggle.

"This union was of short duration. Mrs. Stephenson died on the 29th of July, 1793, and her mortal remains repose beside those of her father, in the Indiantown graveyard. The marble that marks her resting-place bears the following inscription :

"In Memory of
Mrs. ELIZABETH STEPHENSON,
Consort of the Rev. James W. Stephenson,
who departed this life
July 29th, 1793,
aged 24 years.

"After this bereavement, Mr. Stephenson devoted the untiring energies of his life, individually, to the service of his Divine Master. In the duties of preaching the word, pastoral visitation, and catechising both old and young, he was faithful and assiduous. And his labors were not in vain in the Lord. Ever living near the mercy-seat himself, it was his blessed privilege to see his people following his example. The praying minister was blessed with a praying people. At one time, according to his own testimony, there were forty-five families in which the morning and evening sacrifice was regularly offered up, in the Bethel congregation alone.

"In the reproof of vice, as well as its removal, Mr. Stephenson was not less successful than in the more welcome functions of his office. A number of pernicious practices were found prevalent in the congregations when he entered upon his duties in them, which he felt conscientiously bound to correct, trusting to God for the consequences. The principal of these were dancing, horse-racing, and treating at funerals. In the last century, the practice of drinking at the burial of the dead, prevailed to a melancholy extent; and not a few instances are given of ministers being disciplined for indulging too freely on such occasions. And too frequently the living were not sufficiently sober to follow with becoming decorum their departed friends to the grave. The people, convinced by the warning voice of their pastor, put an end to the practice. Another monster evil which he was successful in opposing was horse-racing, usually followed by music and dancing, and kindred amusements. Regarding these as wholly inconsistent with Christian character, he ceased not to denounce them as such until they were mostly discontinued. And it is but justice to state, that to Mr. Stephenson belongs the honor, so far as it is known, of commencing, in this part of the country, the benevolent work of evangelizing the negroes, and preventing them from laboring on the Sabbath for themselves, as they had too generally been permitted to do.

"As Mr. Stephenson was a man of eminent piety, and deeply imbued with the spirit of his Divine Master, it is not wonderful that he partook eagerly of the revival spirit. And in the remarkable outpourings of the Spirit, with which the churches

throughout the land were blessed in the early part of the nineteenth century, the congregations of his charge shared most bountifully. Many still living remember the scenes of that eventful period—a period when, from the general prevalence of infidel sentiments, both in Europe and America, the hearts of the stoutest ‘trembled for the ark of God;’ but when the Almighty, in a most signal manner, overthrew the power of his enemies, and made his own name glorious.

“Thus the Word of God prospered more and more under the ministry of Mr. Stephenson, until the congregations under his care became large and abundantly able to support the gospel. In 1802, Bethel church was reported to the general assembly as having one hundred and four communicants, and Indiantown ninety-six. In this prosperous condition of the churches, the pastor and a number of his people began to turn their attention to the favorable openings in the West, and forthwith determined on carrying the light of gospel truth into that wilderness region. With their minister in company, about twenty families emigrated to Maury county, Tennessee, and jointly purchased a large tract of land, belonging to the heirs of General Greene, of Revolutionary fame. There they erected the tabernacle of the Lord in the wilderness, and organized the Zion church, about five miles from Columbia.

“Mr. Stephenson preached his valedictory discourse in Indiantown church on the 28th of February, 1808, and on the 3d of March following, set out on his journey to the West. On the 20th of May, of the same year, he was again united in marriage, to Mrs. Mary Fleming, a member of his own church, and one of the emigration from Williamsburg. In this new field of labor, he exercised his ministry with zeal and fidelity, and his popular talents as a preacher of the gospel, combined with the intelligence and piety of the people of his charge, soon attracted the favorable notice and secured the friendship of some of the most prominent men of the State, among whom were the Hon. Felix Grundy and Andrew Jackson.

“But Mr. Stephenson still lived in the affections of an extensive acquaintance, which he had left behind him. He was not forgotten by the friends of former years, though his voice was heard by them no more. And in 1815, the Board of Trustees of the South Carolina College, rightly appreciating his worth, on motion of Chancellor James, conferred upon him the well-merited degree of Doctor of Divinity. Nor was he less esteemed, nor less useful, in the State of his more recent adoption. He was, during life. President of the Maury County

Bible Society, and a life-member of most of the National Benevolent Associations of the day. At an early period, he ardently espoused the cause of Foreign Missions, and made the Chickasaw schools, under the Rev. T. C. Stuart, the particular objects of his fostering influence and support. Being blest with a strong physical constitution, he enjoyed almost uninterrupted health, and is believed never to have been prevented attending upon the services of the sanctuary until near the close of his life. He continued to discharge his pastoral duties until old age and debility admonished him that the time of his departure was near; and for about a year before his death, he was assisted by the Rev. James M. Arnell, who was unanimously chosen as his successor, and who has since followed him to his reward on high. At length, having 'served his generation by the will of God, he fell on sleep, and was laid unto his fathers.' On the 6th of January, 1832, he rested from his labors, at the advanced age of seventy-six, having been the pastor of a portion of his congregation for more than forty-two years.

"Dr. Stephenson, in personal appearance, was tall and of commanding proportions, and from a uniform solemnity and dignity of manners, always secured the profound respect of his people. His style of preaching was instructive, plain and pointed, always earnest and often eloquent. It might with truth be said of him, as it was of Baxter:

"He preached as though he ne'er would preach again,
Preached as a dying man to dying men."

He studied and wrote much, leaving behind him several hundred sermons in manuscript, only two or three of which were ever published. He sleeps near the centre of the Zion church burying-ground, Maury county, Tennessee, and around him on every side lie the remains of the patriarchs that removed from Williamsburg. Of that band of pilgrims who more than half a century ago crossed the Alleghanies, and boldly plunged into a savage wilderness, not one that was the head of a family, now remains."—(MS. Hist., by Rev. J. A. Wallace.)

The church of BLACK MINGO still had the Rev. William Knox as its minister. It was frequented long after this, though now for many years extinct. It was built of brick, and its ruins may be seen on the road from Lenud's to Britton's Ferry, on the north side of the Williamsburg line, near a small creek which empties into the Black Mingo. Some of its members lived at a considerable distance from it, and we have heard of one within the present century, but long since

dead, who walked from his residence, twenty-five miles above, to attend its communions.

The congregation spoken of in some old documents as the congregation of WINYEAU (respecting which, see our inquiries in the note to p. 282), was probably the Episcopal one of Prince Frederick's, in Georgetown district, within whose bounds our ministers sometimes preached, and where a Presbyterian church was organized in 1805.

CHAPTER II.

The HOPEWELL CHURCH (Pedee), and AIMWELL CHURCH (Pedee), petitioned the South Carolina presbytery on the 14th of April, 1790, for a candidate on trial, mentioning particularly Humphrey Hunter, one of their licentiates. He had been called by Little River and Duncan's Creek, but declined the call. A call was presented to him from Fairforest and Brown's Creek (afterwards Union). In September, 1791, the presbytery having heard of the intention of Hopewell and Aimwell to offer him a call, appointed his trials conditionally. Rev. Thomas Reese to preach the ordination sermon, and Rev. James W. Stephenson his alternate, and Rev. James Templeton to preside and give the charge. Mr. Hunter returned the calls from Fairforest, Duncan's Creek, and Little River. On April the 10th, 1792, the expected calls from Hopewell and Aimwell were presented and accepted, and an intermediate session was ordered to be held at Hopewell, on the 25th of May, for his ordination. Rev. Thomas H. McCaule, or Rev. Robert McCulloch as alternate, to preach the sermon, and Rev. Thomas Reese to preside and give the charge. This session was held as appointed, Mr. McCulloch preached, Mr. Reese gave the charge to the minister, and James W. Stephenson the charge to the people. John McFadden, John Wilson, and John James being present as elders.—(Minutes of the South Carolina presbytery, pp. 38, 40, 47, 48, 51, 53.) The call for the services of Mr. Hunter, made out in the usual form of the Confession of Faith, was signed on the 1st of October, 1791, by Thomas Wickham, Gavin Witherspoon, John Ervin, L. Derkins, Hugh Ervin, Thomas Cann, Jeremiah Gurley, Aaron Gasque, William Stone, John Gregg, Joseph Burch, Horace Davis, Joseph Jelly, James Thompson, James Hudson, Joseph Gregg, Thomas Hudson, John Cooper, David Bigem, John Orr, James Orr, J. Baxter, William

Wilson, Henry Futhey, G. Bigham, Alexander Pettigrew, William Muldrow, junior, James Cole, John McRee, John Witherspoon, Thomas Canady, Robert Gregg.

The salary promised was £120 sterling per annum, or about \$533.33 $\frac{1}{3}$ cents.

The Rev. Humphrey Hunter was born May 14, 1755, near Londonderry, in the north of Ireland, the native place of his father. His paternal grandmother was from Glasgow; and his maternal from Brest, in France, so that the blood of the Scot and the Huguenot mingled in his veins. His father died when he was in his fourth year, and he embarked at Londonderry with his mother, on board the ship *Helena*, on the 3d of May, 1759, for Charleston, South Carolina, where they arrived on the 27th of August, a passage of three months and twenty-two days, a contrast quite to those which are now made by steamers between Europe and America. The family proceeded in a few days to Mecklenburg county, North Carolina, where his mother purchased lands in the Poplar Tent congregation and remained for life. When about twenty years of age, he attended as a spectator the convention in Mecklenburg, May 20th, 1775. In his account of the meeting prefixed to his copy of the Declaration of Independence, he speaks of the effect the report of the battle of Lexington, on the 19th of April, produced. "Intelligence of the affair speedily spread abroad, yea, flew, as if on the wings of the wind. No sooner had it reached Mecklenburg than an ardent, patriotic fire glowed almost in every breast. It was not to be confined; it burst into a flame; it blazed through every corner of the country. Committees were held in various neighborhoods; every man was a politician. Death, rather than slavery, was the voice, comparatively, of all."

Mr. Hunter went as a private in the company of Captain Charles Polk, nephew of Colonel Thomas Polk, who, with Colonel Adam Alexander, raised a regiment to march against the Tories embodied in the lower part of the State. After this, he commenced his classical studies at Clio's Nursery, under Rev. James Hall, where he remained for two years. His studies were interrupted for a short time by the campaign of General Rutherford against the Cherokee Indians. He collected a brigade to march against them. In one of the three companies of cavalry forming a part of the corps, young Hunter was a lieutenant under Captain Robert Mayben. The campaign was successful, the Indians were scattered, and their chiefs taken. He then resumed his studies at Queen's Mu-

seum, or Liberty Hall academy, as it was afterwards named. But in the summer of 1780, this was broken up by the approach of the British army under Cornwallis, after the surrender of Charleston, and the massacre of Buford's regiment on the Waxhaw, and Dr. McWhorter, who presided over the institution, returned to New Jersey. Young Hunter again took up arms in defence of his country. A brigade was assembled at Salisbury under General Rutherford. For the first three weeks Hunter acted as commissary, and then as lieutenant in the company of Captain Thomas Givens. Having scoured the Tory settlements on the northeast side of the Yadkin, the forces of General Rutherford joined General Gates at Cheraw.

On the morning of August 16th, the disastrous battle of Camden took place, and the forces of Gates were routed. Gen. Rutherford was wounded and taken prisoner with many of his men. Here Mr. Hunter, soon after his surrender as a prisoner of war, witnessed the death of the noble and much-lamented Baron de Kalb, the circumstances of which are described from his lips by Dr. Foote, in his *Sketches of North Carolina*, from whose pages we compile these notices.—(See Foote's *Sketches*, p. 424.) After seven days' confinement in the prison-yard at Camden, Mr. Hunter was taken, with about fifty officers, to Orangeburg, South Carolina, where he remained without coat or hat till Friday, the 13th of November. A kind lady offering to supply him with the garment so much needed, tempted him to pass beyond the lines, when he was met by a horseman, who ordered him back and goaded him on with the point of his sword. Passing a large fallen pine, he suddenly leaped the trunk. The horseman fired one of his pistols, missed his aim, and leaped his horse after him. Hunter adroitly leaped to the other side, and began throwing at the horseman the pine-knots that lay thick around. The second pistol was discharged without effect. The horseman was brought to the ground by another well-aimed knot, and disarmed. Hunter returned the Tory his sword, on condition he should not make known that any prisoner had passed the line, promising himself to keep the whole affair a secret. The horse, however, galloped off to the station, with empty saddle and holsters, and his rider returned in due time with the marks and bruises of the conflict upon him. This led to the report that the prisoners had broken parole and attacked an officer, and orders were issued for investigating the matter. On Sunday night, Hunter and others effected their escape by seizing

and disarming the guard. He was nine nights in making his way back to Mecklenburg, travelling by night and lying concealed by day, and satisfying the cravings of hunger with green corn, gathered from the fields. Shortly after, he joined the army as a lieutenant of cavalry, under Col. Henry Hampton, and was wounded in the battle at the Eutaw Springs.

He resumed his classical studies near Poplar Tent, in the school of the Rev. Robert Archibald, with whom he spent some years, and entered Mount Zion college, at Winnsboro, South Carolina, in the summer of 1785, which had taken the place of Liberty Hall, or the Queen's Museum at Charlotte. He graduated at this institution under its president, Thomas H. McCaule, on the 4th of July, 1787. Mr. Hunter appeared before the presbytery as a candidate on the 21st of March, 1788, and was licensed on the 15th of October, 1789.—(Minutes, pp. 24, 35.)

Mr. Hunter was moderator of the presbytery at its meeting at Bethesda, in York, in September, 1795, and during the same meeting was released from his pastoral charge.

In the latter part of 1795 he removed to Lincoln county, North Carolina, and joined the presbytery of Orange, December 24th. He became pastor of Goshen church and Unity, west of the Catawba, March 30th, 1796. He was released from Goshen in 1804, and became pastor of Steele Creek and New Hope churches in 1805.

Mr. Hunter, seeing the necessity which his neighbors were under of medical advice, and the dearth of good physicians, devoted some attention to medicine and prescribed remedies in cases of necessity; and so successful did he become in these services, gratuitously rendered, that at one time the calls became burdensome and threatened materially to interfere with his ministerial duties. As a theologian he was orthodox and evangelical; as a preacher he was earnest, unassuming, and often eloquent. He possessed in a high degree a talent for refined sarcasm; and his answers to triflers were as shafts from this quiver that pierced to the marrow. His benevolence as a minister and his tenderness as a neighbor forbade its use in his social intercourse.

His preparations for the pulpit were reading, prayerful meditation, and short notes. Though he never wrote his sermons in full, he was a close reasoner, classic in his style, and systematic in his method. His death was that of a Christian, full of comfort and with an unshaken faith. He died on the 27th of August, 1827, in the seventy-fourth year of his age;

and a suitable monument was erected to his memory by the people of Steele Creek church, among whom he died. Although his labors and his life extended through the first quarter of the nineteenth century, yet as his connection with the churches of South Carolina terminated in this, we have thought it proper to give this view of his life and labors, that his character and worth might be fully understood. We give all credit to Dr. Foote, from whose valuable sketches we have drawn, in an abridged form, the most of these facts, and in whose hands the needful documents were placed. Their truth, however, is confirmed to us by his son, Major G. R. Hunter, who is a ruling elder in Aimwell church, Cedar Creek, Fairfield county.

The churches of Hopewell and Aimwell on Pedee, looked to presbytery for supplies from the early part of 1796, through the remainder of this decade; and J. W. Stephenson, John Foster, and John Couser were appointed from time to time to visit them.

SALEM PRESBYTERIAN CHURCH, on BLACK RIVER, enjoyed the ministerial services of Rev. Thomas Reese until the winter of 1792 and 1793, when he removed to Pendleton district. He was formally released from this charge, however, on May 26, 1792, at the intermediate session of presbytery at Hopewell (Pee Dee), when Mr. Hunter was ordained. A difficulty arose in the church, says Dr. John Douglas, on the introduction of Dr. Watts's Hymns. This was enhanced by a certain sarcastic *jeu d'esprit* in which Dr. Reese indulged; and these may have been among the reasons of his removal, though his failing health itself required a change of location. After him, a Rev. Mr. Snell, and Rev. Robert McCulloch, a licentiate of South Carolina presbytery, were occasional supplies, though the latter received a formal call from the congregation, which was declined. J. W. Stephenson and John Foster afterwards supplied them by presbyterial appointment. The latter, who was a native of "the Waxhaws," and who married the daughter of Colonel Bratton, of York district, was the favorite candidate of the disaffected, says Dr. Douglas in a letter, October 15, 1852, and preached often at their houses. But in September, 1796, a call was forwarded to presbytery for Mr. Foster's pastoral labors. His ordination and installation took place at an intermediate session, held at Salem, on the 4th of February, at which Rev. J. W. Stephenson presided, and Rev. John Brown preached the ordination sermon. The Rev. Samuel W. Yongue was ordained at the same time and place, the ordi-

nation services at Lebanon, appointed for January 15th, having failed through stress of weather and swollen streams. The following elders were ordained by Rev. Mr. Foster, viz. : John Gamble, John Anderson, John Tomlinson, William Mills, John Shaw, Roger Bradley, Thomas Wilson, and George Cooper.

Of the CHURCH ON WACCAMAW, see p. 282, we can find only the following notice in Bishop Asbury's Journal: "Thursday, — 24th, 1795. We came to Kingston, where we preached in an *old Presbyterian meeting-house*, now repaired for the use of the Methodists. I spent the evening with W. Rogers, formerly of Bristol."

In 1794, one of the places at which Mr. Stephenson was appointed to supply was Bull Savannah, the neighborhood in which Midway church was afterwards organized, which was so long a part of the charge of Mr. Couser.

The central portions of the State seem to have attracted, about this time, the attention of the presbytery and synod. On the 1st of January, 1794, and again on the 23d of March, Robert Wilson, as missionary of the synod of the Carolinas, preached at Orangeburg to "pretty large assemblies," and on the last occasion was the bearer of a petition to the presbytery for supplies, "signed by a respectable number of gentlemen." On the 5th of January he preached at Turkey Hill, five miles from Orangeburg, to a considerable assembly, mostly of German extraction, who professed themselves to be "Calvinistic Presbyterians." The request of Orangeburg and Turkey Hill to be taken under the care of presbytery and receive supplies, is recorded on p. 69 of the minutes of presbytery, and William Montgomery and Andrew Brown are appointed to preach for them. Mr. Montgomery and Mr. Dunlap were appointed to supply them in 1794; Mr. Kennedy in 1795, Mr. Dunlap in 1797; while the indefinite order "to supply vacancies," is given to other licentiates.

In 1786 measures were taken to locate a capital of the State as near as possible to its geographical centre. Commissioners were appointed by the legislature to lay off a tract of land near Friday's (or Granby) ferry, in lots of a half acre each, and to be divided into squares by streets of a prescribed width, for the establishment of a capital of the State equally convenient to all its citizens. The beauty of the site, and its superior salubrity, induced the selection of the spot on which Columbia is situated in preference to the town of Granby, three miles lower, on the Congaree, which, before and during the war of the Revolution, was a place of considerable busi-

ness. The State records were removed from Charleston to COLUMBIA in 1789, and the legislature met in the State-house, then newly erected, in 1790. In 1791 the State College was established by legislative enactment, and the central position of the infant capital, the advantages it held out as a place of education, the fact that it was at the head of navigation on the river, and the commerce which was attracted toward it, gave it a sure, though by no means a very rapid growth. A letter addressed to David E. Dunlap, recently licensed by the presbytery of South Carolina, from a number of the inhabitants of the place, intended as a call to him to accept the charge of a church lately established there, was laid before the presbytery in April, 1794, but was sent back that it might be more fully conformed to the order prescribed in the form of government adopted by our church.* The place had been visited by Robert Wilson, of Long Cane, on his missionary tour. He preached in Columbia to a large concourse of people, on the 15th of December, 1793, and refers to the effort they were making to secure the services of Mr. Dunlap. They rightly said in their letter to Mr. Dunlap, that it was "greatly contrary to the interests of a young town to be growing up without the Sabbath day's observation." And that this was a prevailing evil at that time in this newly-settled place, is what the testimony of others leads us to believe. Mr. Dunlap was not ordained and installed till June 4th, 1795. The public service of ordination was held in the State-house. Robert McCulloch acting as moderator, and John Brown (afterwards D.D.), as clerk of presbytery; the Rev. Francis Cummins (afterwards D.D.), preaching the ordination sermon from 2 Corinthians, v. 20; after which Mr. Dunlap was solemnly ordained to the whole of the gospel ministry by fasting, prayer, and the imposition of the hands of the presbytery, and a charge was given to the young pastor and his flock by the moderator. In the call presented to Mr. Dunlap, one hundred and eleven pounds were named as having been subscribed to his salary, and more was expected. Mr. Dunlap divided his time for a season between Columbia and Granby, preaching at Columbia two-thirds and at Granby one-third of his time. He supported himself in a good measure from his own private resources, and the salary he received as clerk of the Senate.—(MS. History of the Columbia church, by Rev. Dr. Palmer. Minutes of presbytery, p. 81.) He was employed thus for three

* This letter was signed by Thomas Taylor and Benjamin Waring, and is dated March 20th, 1794.

years preceding August, 1799. In October, 1799, a call was presented to presbytery by the people of GRANBY for the pastoral services of Rev. George Reid, after which Mr. Dunlap devoted his whole labors to the congregation in Columbia. There being no church edifice, and but few public buildings in the place at this early period, he preached in the legislative hall; and there are persons yet living who speak of his gentlemanly manners and his gifts as a preacher.

In a letter to presbytery, dated October 22, 1799, Mr. Dunlap excuses himself for his non-attendance upon its meetings, in part by his connection with the academy, whether as teacher or trustee does not appear. Thomas Taylor, James Taylor, George Wade, and Benjamin Waring were incorporated as trustees of the Columbia academy in 1795. A square of land had been granted to them in 1792, in lieu of which two squares of four acres each, to be selected by them, were now granted, in addition to the one on which they had erected their academy building.—(Statutes, viii., 193.)

Mr. Dunlap died in September, 1804, and lies buried in the southeastern angle of the Presbyterian churchyard; the record upon his tombstone stating the remarkable fact of his wife's death on the same day with himself. "In death they were not divided."

IN

Memory of the

REV. DAVID E. DUNLAP,

Aged 33 years and 5 months.

Also of

SUSANNAH, HIS WIFE,

Aged 30 years and 8 months.

They both died on the
10th of September, 1804.

"O Death, insatiate archer,
Could not one suffice?"

Dr. Palmer seems to have regarded Mr. Dunlap's labors as "of a missionary character, the results not embodied by the organization of a church holding the views he inculcated; but that they did bear indirectly upon the interests of the Presbyterian church as afterwards to arise. He stood forth as the representative of the church, and his ministrations, doubtless, served to rally those, who, in the utter destitution of Presbyterian preaching, might have been absorbed into the churches already organized."—(MS. History, by Dr. Palmer.)

Mr. Dunlap was the son of Samuel Dunlap, a worthy and much respected elder of the Waxhaw church; was a graduate

of Mount Zion college, Winnsboro; was received as a candidate, under the care of South Carolina presbytery, in April, 1791, and was licensed to preach in April, 1793.

Of the Thomas Taylor, whose name appears conspicuously in the efforts to establish a Presbyterian church and settle a Presbyterian minister in Columbia, and who subsequently became an elder in that church (as did also his son, Governor Taylor, before his death), some mention ought to be made, though his religious history pertains chiefly to the following century. We first meet with his name in the journal of William Tennent, during that memorable tour through the up-country, in 1775, which we have referred to, page 369. The deep interest he then took in the objects of Mr. Tennent's mission, the energy and wisdom he then displayed, and his fearless courage, marked him out, in Mr. Tennent's judgment and determination, for a military commission in the impending conflict. The judicious arrangements he made, contributed not a little to the success of General Sumter over Wemyss, at Fishdam ford, November 11, 1780; the important services he rendered when left by Sumter to prosecute the siege of Fort Granby, which surrendered at last ostensibly to General Lee, the superior officer; the share he had in the engagement at Quinby's bridge, near Biggin church; and other similar deeds, endeared him to the heart of the patriot. But more interesting to the Christian was the scene, when, trembling all over with emotion, of his own accord he arose, without having appeared before any meeting of the session, and took his seat at the Lord's table, and when the hand of the elder was held out to him for the "token," then required of communicants, not knowing the usages of the church, he placed in the elder's hand a piece of money,—thus casting in his lot, with such childlike frankness, with the Lord's people, was more touching than all. Whether this occurred in this decade or the next, it was the way in which "the patriarch of Columbia" united himself, under the effectual calling of the Holy Spirit, with the Presbyterian church, of which he was so honored and useful a member. To the last he loved that country for whose liberties he fought, and his heart sung praises to redeeming grace, when the "daughters of music were brought low" through increasing age.

In relation to CAMDEN and its religious condition we can add nothing to what we said on pages 495, 497. The name of Thomas Adams, there mentioned as a minister of the gospel, who died in that town in 1797, still lingers in the memory of one or two aged persons.

Mills tells us, in his statistics, what had escaped our recollection while writing what precedes, that there was a Presbyterian house of worship in Camden before the Revolution. It is the oldest inland town in the State, and may have had the occasional services of ministers of our church.

We find Presbyterian neighborhoods in Fairfield district, not before known on presbyterial records, petitioning for supplies. Crooked Run is first mentioned September, 1793. "There was," says Mrs. Camak, now (in 1850), seventy-seven years old, "an old school-house, on Crooked run, in which Mr. McCaule preached. A house of worship was afterwards erected, which was a log-house and was eight miles eastward of the present site." This is recognized as a church and congregation in 1800, under the name of HOREB, called also Rosborough's church, after the name of its first pastor. In October, 1799, a society on Cedar creek petitions for supplies, and prays that it may be known on the minutes of presbytery by the name of AIMWELL. In April, 1796, a people near the head of Wateree and Little river, petition to be taken under the care of presbytery, and to be known by the name of CONCORD, and to have some portion of Mr. Rosborough's labors. We have seen, too, that the Mount Zion (now called Zion), congregation, in Winnsboro', was incorporated by the legislature in 1787. In 1794 Winnsboro' asks for supplies, and Mr. Yongue is appointed. In October, 1798, Mr. Yongue is appointed to supply two Sabbaths at Sion church, and "examine." A supplication from Winnsboro', praying to be noticed on the minutes by the name of Sion church, and to receive supplies, was read before presbytery, and the prayer granted, October, 1799. No house of worship was as yet erected by this congregation, but its religious services were probably held at the Mount Zion College. This institution was yielding noble fruits to the church during this period, and fulfilling the fondest wishes of its founders. William C. Davis and Robert McCulloch had been received under the care of presbytery in October, 1786, fresh from the walls of the college; James White Stephenson in April, 1787; Humphrey Hunter and James Wallis in March, 1788; Samuel W. Yongue, Joseph Howe, and David E. Dunlap were received in April, 1791; Robert B. Walker, William Montgomery, and John Foster in September of the same year; William G. Rosborough in April, 1793; John Couser in September, 1794. These gentlemen were in due course licensed to preach the

gospel, ordained to the whole ministry, and installed over the various churches to which they were called.

In September, 1792, Rev. Thomas H. McCaule was released from his charge at Jackson's Creek and Mount Olivet, and these churches appear on the records of presbytery for some time as vacant. JACKSON'S CREEK, OR LEBANON, was supplied as a vacant church by Mr. McCaule, Gilleland, and others. In April, 1795, it called Mr. Samuel W. Yongue as its pastor, and a meeting of presbytery was appointed to be held on the 13th of January, 1796, for his ordination. This meeting failing, the ordination of Mr. Yongue took place, as we have seen, at Salem, B. R., in connection with that of Mr. Foster, on the 4th of February in that year. MOUNT OLIVET was united with Jackson's Creek in the pastorate of Mr. Yongue. Mr. McCaule, their former minister, received calls from his old charge, Centre congregation, Iredell county, North Carolina, and also from Savannah, neither of which was accepted. He was appointed, however, to preach at Sapelo, Maine, and at Savannah. He died previous to October, 1796.—(Minutes, p. 92.)

CONCORD CHURCH, in the upper part of Fairfield, is situated on the main road leading from Winnsboro' to Chesterville, and is nearly equi-distant from the two places. Its site is an eligible one, standing directly on the dividing ridge between the waters of the Catawba and the Broad rivers. Concord was organized by the Rev. Robert B. Walker, and was taken under the care of presbytery in April, 1796. "A people, near the head of Wateree and Little river, petitioned to be taken under our care—to be known by the name of Concord church, and to have some part of Mr. Rosborough's labors till our next."—(Minutes, p. 87.) Prior to this date, the congregation had been accustomed to assemble at a "*stand*" or *house* of worship, some five or six miles southeast of the present site of the church, on the plantation belonging now to Edward B. Mobley, on the waters of Wateree creek. There were then no organization and no regular supplies. The congregation was occasionally and chiefly ministered to by Rev. Messrs. A. Morrison and Robert McClintock, ministers from Ireland, from the year 1790 to 1793. Mr. McClintock was the minister in charge, as appears from his own register of his preaching, which was regularly kept. He seems to have preached at Concord from November, 1785, to April, 1796, if not later. One of his sermons is marked as delivered there, October 26,

1797 ; the same was also preached at his other stations, Indian Creek and Rocky Spring, in the same year, at Jackson's Creek, 1785, and at Rocky Spring in 1786. Hugh Morrison exchanged with Mr. McClintock at Concord, July 3d, 1791, and July 1, 1792. In 1791, Mr. Morrison was preaching at Little River, his engagement there being for a year.—(Letter to McClintock of April 25, 1791.) It may be in relation to Concord that Morrison says in this letter, "There is the prospect of a promising congregation on the Wateree ; it is the intention of most of the people to have two houses. I think we shall soon triumph over all our enemies ; and the prejudices of the people seem daily to diminish." These ministers were regarded as favoring the principles of those who were known as "New Lights." From 1793, they were supplied occasionally by Mr. Rosborough, Mr. McCulloch, Mr. Dunlap, Mr. Walker, Mr. Couser, McGilleland, and J. B. Davies ; and after they were organized, once in a month, for one year, by the Rev. Robert W. Walker, pastor of the church of Bethesda, in York.

The first bench of elders consisted of James Aster, James Caldwell, James Hindman, and Abraham Miller. During the year, Mr. Walker ordained as elders John Sterling, James Robinson, and James McKeown. From this year they were vacant, except occasional supplies from the ministers of South Carolina presbytery, until September, 1800, when they called the Rev. William Rosborough to take the pastoral charge of this church, in connection with Horeb church in the same district.

To the east of Fairfield, in the northern part of Kershaw district, and on its border, there were the three churches of BEAVER CREEK, HANGING ROCK, and MILLER'S. The pastoral relation of Robert McCulloch to the two first of these churches appears to have terminated before September, 1793, for at that time Rev. John Brown was appointed to supply them. They were supplied in 1794 by Mr. Stephenson, and in 1795 by Mr. Brown ; in 1796 by Messrs. Brown, Yongue, and Couser ; in 1797 by Messrs. McCulloch, J. B. Davies and Yongue ; the appointments being made sometimes for each church separately, and sometimes for the two in connection. In March, 1798, Miller's church is mentioned in connection with them, and the three petition together for the services of Mr. Rosborough as a supply. During the same year, Messrs. McCulloch and Foster are appointed to supply Beaver Creek and Hanging Rock, and J. B. Davies and John Couser

to preach at Miller's. Miller's church appears on the records of the first presbytery of South Carolina, after the division of the presbytery in existence at this time, and seems to have flourished for some years. The "First Presbytery" held its sessions there, in March, 1805. When Mr. McCulloch took his seat as a member of presbytery, in 1789, the elder J. Miller also took his seat as representative of one of the churches which had called him. The Millers resided on Hanging Rock Creek, some five or six miles eastward of the church of Beaver Creek. Both Hanging Rock and Miller's church were absorbed eventually by the church of Beaver Creek.

In April, 1790, a congregation in Edgefield county petitioned presbytery for supplies, but where it was situated is not said, nor is it again mentioned in this century on the records of presbytery.

CATHOLIC CHURCH on Rocky Creek, in Chester district, enjoyed, at the commencement of this period, the frequent labors of Rev. John Simpson, pastor of Fishing Creek, who administered the sacraments to them, especially that of baptism. In 1793 they applied to presbytery, and Messrs. McCaule, McCulloch, Yongue, and Montgomery, were appointed to visit them. In April, 1794, calls were presented from Catholic and from Purity (which had also applied to presbytery as a vacancy), for the pastoral services of Rev. Robert McCulloch, who had been for some time settled at Beaver Creek. These calls were accepted, and he was regularly inducted into the pastoral charge of the two congregations.* The session was at this time increased in number by

* "Mr. McCulloch's residence was on the Rocky Mount road, near four miles from Catholic, and about eight miles from Purity church. He was of Scotch-Irish parentage. He was born in Mecklenburg county, North Carolina, on the 20th of March, 1760, in the bounds of which of the seven churches then in Mecklenburg is uncertain, but it is rather supposed in the bounds of Sugar Creek, as there were three brothers, Robert, Thomas, and James, all educated at Liberty Hall, North Carolina. After the close of the Revolutionary war, he taught a classical school in the bounds of Bethel congregation, York district, South Carolina.

"The writer hereof remembers to have heard the Rev. Robert Cunningham, of Kentucky, while on a visit at the house of Rev. James Wallis, in the year 1814, make the remark, to wit: 'That he had often thought of the log school-house in which Mr. McCulloch taught, the country impoverished by the war, and everything in appearance unpromising, yet he could hardly recall a single individual scholar but who had succeeded well—many of them were now distinguished,' viz.: Andrew Jackson, then a general in the American army, William Smith, a distinguished lawyer in Yorkville, Rev. W. C. Davis, Rev. J. W. Stephenson, and his humble self, Robert Cunningham, and several others,

the election and ordination of Messrs. James Harbison, Robert Harper, James Peden, William Peden, and John Bailey. Mr. McCulloch continued the regular pastor of these congregations through the remainder of this century.

The congregations called FISHING CREEK once existed, and met, for convenience, as three congregations, viz. : Lower Fishing Creek, Middle Fishing Creek, and Upper Fishing Creek. Lower Fishing Creek, which was first organized, had declined and become disorganized after Mr. Simpson discontinued his labors among them. It was reorganized in 1792 by Rev. John Brown, then preaching at Waxhaw, and was called by him Richardson, after its first founder. Messrs. James Crawford and John Gaston, are believed to have been of its bench of elders at this time. It sought and obtained supplies from presbytery, of whom Messrs. McCulloch, Gilleland, and J. Brown, in 1794, Mr. Walker in 1795, and Messrs. Rosborough, J. Brown, Walker, and Dunlap, in 1797, are mentioned.

Fishing Creek (formerly Upper Fishing Creek) became vacant in 1789, by the dissolution of the pastoral relation, but was still served for a year by Mr. Simpson, its former pastor. It solicited supplies in 1790, and Messrs. McCaule, Montgomery, Walker, A. Brown, McCulloch, Foster, Dunlap, and Wm. C. Davis, were appointed to minister to it at different times till 1795. One instance, out of several others, occurs of the fidelity of presbytery (which it is to be feared was not constant), in securing the fulfillment of contracts between people and pastor. September, 1792, "the congregation of Fishing Creek produced a receipt from the Rev. Mr. Simpson, and is now considered as on good standing." In 1793 Mr. John Bowman, a licentiate

not now recollected. After teaching three years he went to Mount Zion college, then under the care of Rev. Thomas H. McCaule, where he graduated. He was licensed in the year 1788, and ordained on the 15th of April, 1789. He was married to Miss Mary Simonton, of Iredell county, North Carolina, before his removal to Catholic.

"In person, Mr. McCulloch was large, and became very corpulent—his majestic appearance in the pulpit was very striking. He was under a cloud during a portion of his life, subsequent to the period of which we speak; but aside from this he was considered a very orthodox divine, a warm and lively preacher. He appeared at all times to feel, and be in earnest—none could sit under his ministry and go to sleep. He had a well-selected library of books. His sermons were well prepared, methodically arranged, and well suited to the times and circumstances. His language was chaste and classical, and at times he was truly eloquent. For one or two years before his death, his health failed him, which sad event took place on the 7th of August, 1824, at the age of sixty-four years four months and seventeen days. He was buried in Catholic graveyard—Mrs. McCulloch having died a few years before."—(D. G. Stinson.)

of Orange presbytery, became their supply, assisted by others, as above mentioned, and continued with them till 1795. In September of this year they called Wm. G. Rosborough to be their pastor, and he labored among them under considerable infirmity of body for two years, and was at length compelled to return their call. In April, 1798, they united with Richardson in requesting the services of Rev. John B. Davies, then a licentiate of the presbytery of South Carolina, as a supply. In October, they extended to him a formal call, which was accepted, and he was ordained and installed over the two churches on the 14th of May, 1799. His labors among them extended far into the next century. The elders of the Fishing Creek church, when Mr. Davies assumed the charge of the congregation, were Samuel Neely, David Carr, David Neely, Thomas Neely, and Thomas Latta.

The church of BULLOCK'S CREEK was still served by the Rev. Joseph Alexander, with varied success, through the period of which we write. His connection with the church terminated in 1801. On the 27th of March of that year, his pastoral connection with the church was dissolved at his own request, and with the consent of the people. He had preached the gospel and taught among them twenty-seven years. In the letter to presbytery (dated June 24, 1801), giving a report from his congregation, at the close of which he asks a release from his pastoral relation, he says his church at that time consisted of eighty-five communicants. He had baptized eleven adults and seven hundred and fifty-three in infancy. He gives "a want of interest and harmony among his people" as a reason for the dissolution. He received the degree of Doctor of Divinity from the college of South Carolina in 1807. Having reached a good old age, he remained without pastoral charge until his death, on the 30th of July, 1809. He was a man of small stature and lame withal, as we have been informed by one of his pupils* who greatly admired him. He was endowed with fine talents and accomplishments, and was an uncommonly animated and popular preacher. He was an ardent patriot in the Revolution. His wife was a daughter of President Davis, our American Chrysostom. A small volume of his sermons was published in Charleston in 1807.

Dr. Alexander was as much distinguished as an educator of youth, as he was as a minister of the gospel. This is re-

* His Excellency David Johnson, Chancellor and afterwards Governor of South Carolina.

hearsed in the act of the legislature passed in 1797, bestowing a charter on the Alexandria College, named after him, which was to be located at Pinckneyville in his immediate vicinity. The trustees embraced most of the clerical members of presbytery, as well as some others who were laymen. Their names are Joseph Alexander, James Templeton, John Simpson, Francis Cummins, Robert McCulloch, James White Stephenson, John Brown, Robert Wilson, William Williamson, Robert Becqum Walker, Samuel Whorter Yongue, John Foster, John Kennedy, James Gilleland, William Smith, Abraham Nott, Andrew Love, Alexander Moore, Thomas Brandon, William Bratton, Samuel Dunlap.—(Statutes at Large, viii., 198.) This college had occupied the attention of presbytery (Minutes, p. 108), but as it was chartered by the legislature, it was regarded as having an independent existence, and was remitted to the trustees who had been appointed.

During the first four years of this period, the church of BEERSHEBA, in York, was vacant, as it had been before, and a suppliant to presbytery for supplies, and Joseph Alexander, Robert B. Walker, and William Montgomery were appointed to visit it. But this church united with the Bethel church in a call to Rev. George McWhorter, who was ordained and installed as pastor of the two churches at a meeting of presbytery held at Beersheba on the 6th of July, 1796; Rev. Robert B. Walker preaching the sermon, and Rev. Joseph Alexander giving the charge to the newly-ordained pastor and people. He continued in this charge until September, 1801, when he removed to Salem, Black river.

The BETHEL CHURCH, in YORK district, had been under the pastoral care of Rev. Francis (afterwards Dr.) Cummins, from 1783 till April 17, 1789. This congregation had for some time been in a very flourishing condition; being very numerous and largely extended in its bounds, embracing an area of ten miles in every direction from the place of worship. Without any special revival of religion, many had been added to the church, and it was probably the largest congregation west of the Catawba. About the time of Mr. Cummins' departure, it began to decay. A spirit of sloth and inattention to the gospel seems to have prevailed. Unhappy dissensions arose among the people through animosity and party spirit, so that they not only became disaffected with one another, but some were, unhappily, disaffected with their honorable and devoted pastor, who had spent some of the best years of his life among them. This want of unanimity weakened their strength, and

prepared the way for the changes which took place. The congregation sought supplies from presbytery, and was visited for this purpose by their former pastor, Mr. Cummins, Mr. Templeton, W. C. Davis, Mr. Dunlap, Mr. Gilleland, and Mr. James McRee, of North Carolina. A part of the congregation resided across the State line in North Carolina, and besides the disaffection to which we have referred, were remote from the place of worship, and uniting with those contiguous in South Carolina, they congregated as a church under the name of OLNEY, and built themselves a house of worship. This division took place in 1793, and the Olney church was connected with the presbytery of Orange, and Wm. C. Davis became their pastor. The southern part of the congregation continued under their former organization, with a renewed earnestness and zeal after the division, though with diminished numbers. In 1796, Bethel united with Beersheba in calling Rev. George G. McWhorter to be their pastor, who was ordained, as we have already said, July 7, 1796, and remained with the two congregations until the 29th of September, 1801, after which he removed to the South, and eventually to Alabama.*

The Rev. Robert G. Wilson, D.D., and the Rev. Samuel B. Wilson, D.D., were born in this congregation. Some account of the elder of these distinguished men will be found under the head of Long Cane church, of which he was the pastor.

"From some memoranda in his handwriting, it appears that Samuel B. Wilson was born March 17, 1783, in Lincoln county, North Carolina. His father, John Wilson, was born in Pennsylvania, of Scotch-Irish ancestry; and his mother, Mary Wray, also born in Pennsylvania, was of Welsh origin. Marrying in early life, they removed to North Carolina, and followed the tide of emigration that commenced in 1764, to the waters of the Yadkin and Catawba, and the Green river, extending across South Carolina; choosing their abode not far from the South Carolina line, and within a few miles of King's Mountain, the noted battle-ground in the Revolution. Here, during the strife of the Revolution, particularly disastrous to that region of country, was reared a family of eight children; five sons and three daughters. The parents were pious people, and were connected with the church of

* MS. History of Churches in York County, reported to Presbytery in 1794, in hands of Stated Clerk of General Assembly; J. B. Davies, Sketch of Bethel Presbytery; History in Yorkville Enquirer, November, 1855; and Minutes of presbytery.

Bethel, of which the Rev. Francis Cummins was pastor, and by whom Mr. Wilson says he was baptized.

"The father, John Wilson, was engaged in cultivating the earth, and kept his family in good circumstances, as people lived, in those days of active labor, and frugality, and suffering from the war. He held the office of elder in the church, and Register of the county. He gave his second son, Robert G. Wilson, a classical education, in some of the excellent schools set up and carried on by the ministers of the emigration to which he belonged.

"The father of the family died in 1797, leaving his son Samuel, a youth about fourteen years of age, his education not far advanced. His brother's course in education stimulated Samuel, and, encouraged by his mother, he resolved to pursue a classical course of study, and after mature reflection, he resolved to follow the footsteps of his brother, and to prepare for the ministry.

"He began his classical course in a school set up by the Rev. Joseph Alexander, in York district, South Carolina, a man of eminence, both as a teacher and preacher. For prudential reasons, he then attended a classical school in Spartanburg district, managed by Rev. James Gilleland, who became a member of South Carolina presbytery in 1796, and in 1805 removed to Ohio. He spent one year in study with his brother Robert, at the Long Canes, and then entered Washington College, Lexington, Virginia, under the presidency of Rev. George A. Baxter, assisted by professors Rev. Daniel Blain and E. Graham, Esq. At this college he made the experiment that has allured young men of small pecuniary means, with strong desires for an education, to the brink of ruin, and not unfrequently left them, like wounded men after a catastrophe, hobbling through life, dyspeptics. He attempted to double the studies required, and recite with two classes. Want of exercise, and over-mental exertion, soon brought on hemorrhage, and for a time forced him to intermit hard studies.

"On receiving the degree of Bachelor of Arts, he put himself under the care of the Lexington presbytery as a candidate for the ministry, and began a course of reading under the direction first of Dr. Baxter, and then of Rev. Samuel Brown, of New Providence. He was licensed to preach the gospel at the Stone Meeting-house, by Lexington presbytery, on the 17th of April, 1805. After performing some missionary work for the presbytery, in the region of the Kanawha, Mr. Wilson

visited his birth-place, went to Fairforest and preached a while; and returned to Virginia, refusing to accept an invitation to visit Raleigh, the capital of North Carolina, with the expectation to become pastor and teacher; and early in January, 1806, he was sent to Fredericksburg, Virginia, and labored there with so much success that a church was organized, of which he became and continued to be the pastor for thirty years. His church grew, under his judicious and faithful ministry, into one of the largest and strongest in the Southern States.

"In 1841 he was transferred from his pastoral charge in Fredericksburg, to the chair of Systematic Theology in the Union Theological Seminary, and continued to discharge the duties of this chair until within a few years of his decease, when the accumulating infirmities of age made it necessary that his burdens should be lightened. He still taught some branches of the seminary course until the close of the session of '68-9, and at that time, being less than three months before his death, he examined his classes in the presence of the Board's committee, though laboring under the weight of four score and six years.

"He fell asleep in Jesus on the morning of the Sabbath, the 1st day of August, 1869, after weeks of severe suffering, which he bore with that calmness and fortitude which had always been his marked characteristics."

Rev. James Gilleland, pastor of Bradaway church, who removed to Ohio in 1805, originated in this congregation. He fitted for college under Rev. Wm. C. Davis.

Rev. John Howe, who removed with his father to the vicinity of Lexington, Kentucky, in 1788, at the age of twenty, is supposed to have been born and partially educated in this congregation. He was licensed by Transylvania presbytery in 1795, preached in Barren county, and subsequently at Greensburg, in Green county, Kentucky, where he taught an academy. He died at his daughter's, in Missouri, December 21, 1856, at the age of eighty-eight, having been sixty-one years in the ministry.

Rev. John McElroy Dickey, of Lexington, Kentucky, was born in York county, but whether within the bounds of this congregation we are not informed. He died in Indiana, in 1848.

CHAPTER III.

The BETHESDA CHURCH, in York, continued vacant until December, 1794. Mr. Harris, in his MS. history of Bethesda, speaks of the Rev. John Simpson, of Fishing Creek, as supplying this church for six years, from the departure of Mr. McCarra, whose ministry was interdicted by presbytery in 1788.

But the contemporary history of the churches of York county, prepared by Joseph Alexander and W. C. Davis, by order of presbytery, after saying of the church that "they are pretty numerous and considerably able," adds: "They are a pretty well-organized people, and seem to be striving for the gospel; but they have never been happy enough yet to have the gospel regularly stated among them, except one year they enjoyed the one-half of Rev. John Simpson's labors. They were first supplied by ministers from the synod of New York and Philadelphia, afterwards by the Orange presbytery, and ever since by the South Carolina presbytery. The present state of the congregation seems to be encouraging. They are pretty numerous, and profess themselves able to support the gospel. As to matters of faith, they are, with few exceptions, agreed, though the state of religion appears to be but low among them."—(Account of the Churches in York County, submitted to Presbytery, April 10th, 1794, in the hands of the Stated Clerk of the General Assembly.) Bethesda congregation were petitioners for supplies in 1790, '91, '92, and '93. The appointments are not always distinctly recorded in the minutes; but Robert Cunningham was appointed to preach to them twice in 1792, and Messrs. Cummins, Newton, Wilson, and Yongue, in 1793. The presbytery held an adjourned meeting at Bethesda, October 7th, 1792. A call was laid before presbytery at its sessions at Fairforest, April 8th, 1794, from this church, for the pastoral labors of Mr. Walker, which was accepted by him at the fall meeting in September. His ordination took place at an intermediate session held at Bethesda, on December 4th, 1794. The ordination sermon was preached by Rev. James Templeton, from 1 Cor. iv., 1, 2, and the charge was given by Rev. Robert McCulloch.

Robert Becqum Walker was born in South Carolina, in 1766, and was graduated at the Mount Zion college, Winnsboro, in 1791. In September of this year he was received under the

care of presbytery as a candidate, and on the 28th of September, 1793, he was licensed to preach. He married the daughter of Dr. Joseph Alexander, of Bullock's Creek.

Thus commenced a pastoral relationship, which lasted for forty years. He was brought into the pastorate while the demoralizing effects of a long and bloody war were still perceptible among the people. Spiritual languor and internal dissensions had made sad havoc, and greatly abated their religious warmth and energy. From this prostrate condition he was instrumental in raising them. The history of his ministerial life and labors belongs to the nineteenth century, rather than to this, in which these labors commenced. We can only anticipate by saying, in the words of one of the latest of his successors, "That as few men have ever lived and labored so long among one people, few have been so universally beloved as was he; and few have been permitted to influence and mould so many characters for good, and few have contributed more to the upholding and spreading of true religion, and in strengthening the stakes and lengthening the cords of Zion." The late and lamented Mr. Bishop, in his funeral sermon, occasioned by Mr. Walker's death, says of him: "Father Walker possessed, naturally, a robust constitution, and was blessed with good health during the greater part of his active life. His mind, by nature, was much above the ordinary grade, and was informed and cultivated by an education such as our southern country at that time afforded. He was well versed in the Calvinistic system of theology, so ably illustrated and defended by our old divines. These, with the essential prerequisite of decided and unquestioned piety, certainly qualified him for a life of usefulness in the gospel ministry." "Taking into view the power of his example, his influence in the school-room, his influence in the house of mourning and at the funeral, and the effects of his public preaching, and remembering these labors continued, without ceasing, *forty years* in the same community, not to an ever-changing population—I say, take all these things into view, and I frankly confess that when I thus contemplate the man, there appears to my mind to be a grandeur, nay, a moral sublimity connected with his life and labors which I cannot describe."

We continue the succession of the elders in this church from page 339. "John Murphy was elected in 1780, and was, for a time, pre-eminent as an elder, and was leader of the music in public worship. Through a misplaced confidence in the

impostor McCarra, he was led to adhere to him after the popular verdict turned against him, so that his influence was greatly diminished. He continued in office through the period of which we write.

"John Cooper was called to the eldership in 1780, was a very devout man and zealous Christian, ready for every good word and work.

"Elijah Fleming was a son of the elder Robert Fleming, and entered upon the eldership in 1780.

"Col. Andrew Love served as ruling elder from about 1780 to about 1801, when he removed to Kentucky, leaving a son who afterwards succeeded him in the eldership here.

"Arthur Starr entered the eldership in 1794, and was a man of more than ordinary intelligence and of great conscientiousness. His official term was brief but active and useful. As illustrative of the times, we may add that it was objectingly said on his inauguration to the eldership, that 'he was not a substantial man;' and the explanation was, that 'he did not own a distillery.' He died about the close of the century, but left an honored name and cherished memory.

"Thomas Black was made an elder in 1794. He was a man of business capacities, diligent in his spiritual calling, and faithful as an officer.

"Elias Davidson was born in Pennsylvania and emigrated to this community about 1780. He was constituted an elder about 1794. He was clerk of the congregation for many years.

"Andrew McCreary was chosen to the eldership in 1795, and served until his removal to the West, at the close of the century.

"Samuel Williamson's name is recorded in history as having resided on the battle-ground of Houck's defeat, and having killed the first man slain in that battle. He was elevated to the bench of elders in 1795, and in a most commendable manner did he exemplify the spirit of his station. His official life extended into the next century. His father, James Williamson, senior, served a while as an elder in Purity church, Chester, but he returned to Bethesda in his latter days. Mr. Williamson left two sons for the ministry, two elders and a deacon for the church of Christ, and five daughters who were exemplary members of the Presbyterian church.

"William Clinton began to perform the duties of the eldership in 1799.

"Robert Hanna, a native of Mecklenburg, North Carolina,

was brought in early youth to Bethesda, of which he was made an elder in 1799."

Mr. Harris, to whose MS. history of this church we are indebted for this account of the eldership, speaks of this church as having been always characterized by its firm adherence to Presbyterian doctrines, principles, and usages, and having had a decided preference for the gospel in its simplicity and un-mixed purity.

Its officers have generally been men of decided characters, fair representatives of the intelligence and piety of the membership, and able to command the respect of all. Practical godliness and a high tone of morality have in general prevailed, and the church has always been one of the most reputable and prominent in the up-country, ranking with any in its materials, ecclesiastical organization, and its exhibitions of practical godliness and charity. The density of the population, and the predominance in it of Presbyterian training and predilection, have always contributed to its numerical strength. Notwithstanding the losses it had met with, it is believed its membership was about one hundred at the close of this century and the beginning of the next.

Among the large contributions which this congregation has made of men to the several walks in life, who were born previous to 1800, Mr. Harris enumerates Rev. James McElhenny, who, although born in the Waxhaw church, was brought to Bethesda when ten years of age.* Rev. John McElhenny,

* "Among the men of my name who resided in the northwest part of the State," says Rev. John McElhenny, D.D., "was my brother James. His life was full of incidents well calculated to illustrate the mysterious dealings of God's providence, but to enter fully into his history would now be impracticable. I shall therefore only set down a few of the prominent facts connected with his life. His ancestors were of Scotch descent, who emigrated from Pennsylvania to South Carolina at an early day, and settled in the Waxhaws, in Lancaster district. His father, John McElhenny, was the eldest son of S. McElhenny, and his mother's maiden name was Cail. They had six children, four sons and two daughters. James was the eldest of the family, and was born in the Waxhaws about the year 1766 or 1767. At the close of the Revolutionary war his father died. Soon after this, the family moved into Chester district, where he was partly raised. It was not until he was somewhat advanced in life that he became impressed with religion. When he obtained a hope he determined under God to prepare for the ministry. To reach this end he had many difficulties to encounter, but his energy and perseverance overcame them all. He commenced his classical education with Mr. Alexander, and completed the study of the languages with him. He studied the sciences with Doctor Hall of North Carolina; and with him studied theology, and was licensed to preach in that State. Soon after he was licensed he was invited to take charge of the congregation in John's island, near Charleston. How long he continued to preach in that congregation, or

D.D., his brother, born in the Waxhaw congregation, March 22d, 1782, was the youngest of six children, and was brought to Bethesda when only a few months old. After prosecuting his academical course under his pastor, Rev. R. B. Walker, he began the study of the languages with Dr. James Hall, of North Carolina. After a few months he repaired, in 1800, to the large academy, taught by Rev. James Gilleland, in Spartanburg district, and joined the church, probably Nazareth, in that neighborhood. In 1802 he entered Washington College, Virginia, having left home for Yale, but the prevalence of yellow fever had occasioned the suspension of its exercises. He studied theology under the Rev. Dr. Baxter, and was licensed by Lexington presbytery, February 11, 1808. In April following, he received a call from the church at Lewisburg, and soon after from the church of Union, twenty miles distant, and was ordained April, 1809. He preached in this united charge till 1834. For many years he was also principal of Lewisburg Academy. He preached his semi-centenary sermon at Lewisburg, June 5, 1858. Among his pupils were Rev. Henry Ruffner, D.D., and Rev. William S. Plumer, D.D., LL.D. He has been pastor of that church now (1869) sixty-one years. He was for a long time the only Presbyterian minister around and west of Lewisburg, and is the patriarch of Presbyterianism in that whole region, where he has stood a noble and devoted herald of the cross for nearly two-thirds of a century.—(Mr. Harris, MS. History, and the Central Presbyterian, August 4, 1869.)

"For more than fifty years," says Dr. Plumer, his former pupil, he has travelled far and wide, and preached the gospel with great earnestness and success. His personal and ministerial influence are of course prodigious.

"My first acquaintance with him began forty years ago, when I entered his classical school. He taught with great diligence and success. He was then also preaching stately in several places in two counties. He was a lively and powerful preacher. He was very joyous on wedding occasions, and was often sent for to a great distance to celebrate that honored rite. He always travelled on horseback; and has seldom, if ever, been known to fail punctually to meet an engagement.

"As an equestrian he has had few equals. He is a good judge of a horse. I

what success attended his ministry, I cannot say; but finding it hazardous to his health to spend his summers in that region, he purchased property in Pendleton district, where he spent the summers. His residence was not far from the court-house, and near to the Stone church. This congregation was at this time without a pastor. He was called to take charge of the congregation during his residence there in the summer. In the fall of 1812 a most malignant fever prevailed in his neighborhood; to this he fell a prey, and was buried in the graveyard at the Stone church."—(Letter of Rev. John McElhenny, D.D., to J. H. Saye.)

never saw him riding a mean one. He has not carried a watch for more than twenty years. He says it misleads him if he relies on it; but that his horse always brings him to his appointments in good time, if he relies on him alone.

"When this venerable man came to his present pastorate there were not more than *fifty* members of the Presbyterian Church within *seventy* miles of him in one direction, *one hundred and fifty* miles in another, and a *hundred* miles in two others. In the same region are now *nine hundred and ten* members of Presbyterian churches, and great numbers of good people have passed away. He has married one thousand and five hundred couples: He has baptized at least thirteen hundred persons. He has preached about eight thousand times, of which, probably, full one thousand were funeral discourses.

"In hospitality, he is boundless; in energy, indomitable; in friendships, ardent; in good-will to all, a model. He is known by almost all the children and servants for many miles around him. A year ago last summer there was a gathering of his friends at a meeting, which lasted several days. It was the *fiftieth* anniversary of his settlement. Many came twenty miles. One of his ministerial brethren rode on horseback 100 miles to be there; and one of his old pupils, a preacher of the gospel, came 700 miles by railroad, steamboat, and stage, to greet this venerable man, and tell him the debt he owed him, but could never pay.

"In stature this man is above the average height, rather thin than robust, with a musical voice, in which strangers notice a defect in pronouncing some syllables, and always having a manner of extreme earnestness. Sometimes his tones of voice and whole appearance melt down all his pious hearers. I once heard from him a sermon, which so affected the late Dr. Baxter, then President of Washington College, Virginia, that for three or four days he was heard repeating it as he walked over College Hill.

"As long ago as 1845 a member of the New York press visited this region, and was so struck with the power of this man, that he wrote to his paper: 'Wherever, in the hundred valleys that lie hidden in the mountains of South-western Virginia, you shall observe a dwelling, around which reign thrift and neatness, and within which are found domestic happiness and enlightened piety more than is common, there shall you hear them speak with reverence and affection of this good man, and tell many a story of days spent at school in Greenbrier. Let it be known that he is to preach, and all will be seen moving as when John the Baptist preached in the wilderness of Judea; for even those who at all other times neglect the house of worship, will not neglect it when this earnest veteran officiates. For the space of 200 miles all around him, he is *the* Bishop acknowledged by all hearts. . . . No man in Virginia rides and preaches more than he. None but the well-mounted shall be his company for a whole day, on one of his preaching tours to the destitute settlements of these mountains.

'He appears to be ever in a hurry to do good. He has been in a hurry all his life. He has no time for elegant circumlocutions. As soon as his message is delivered, he is in motion again, to deliver his message somewhere else. He is the very personification of motion. He is a striking illustration of how much a man can do who does it with all his might.

'I may add that such a man, in the best sense, never dies. His spirit and principles will live in ten thousand hearts, in successive generations, while a single human voice is heard, or footprint seen among the mountains of Virginia.'

"This venerable man, now [in 1860] in the 79th year of his age, yet lives with the excellent wife of his youth. Three of his children, two daughters and one son, still live. He has no child in the ministry; but one of his grandsons is now studying divinity. May his grandfather's mantle fall upon

him. The church at Lewisburg has lately procured a worthy helper to their old pastor in the person of Rev. Calvin Barr.

"During the recent sessions of the Baltimore Conference in Lewisburg, this venerable man was seen even to a late hour at night in the assembly, helping together by prayer and expressions of hearty good-will that reverend and able body of gospel ministers. They paid him the kindest attentions, and he and his generous people returned it all with interest. I had almost forgotten to add that I have been speaking of REV. JOHN McELHENNEY, D.D."

Rev. Francis H. Porter, father of four sons who are now ministers in the Presbyterian church, and were educated at the seminary in Columbia; Rev. John Williamson, of Hope-well, North Carolina; Rev. Samuel Williamson, D.D., his brother, former president of Davidson College, both sons of the elder, Samuel Williamson; Rev. Lossing Clinton, son of the elder, William Clinton. The history of these men, and others he mentions, belongs rather to the nineteenth century than to this. He enumerates also Dr. Josiah Moore, Dr. William Bratton, Dr. Haslett Clendennin, Dr. William Gibson, Dr. James Davidson, Dr. John S. Bratton, Dr. Charles Hanna, Dr. William Moore, Dr. Alexander Clendennin, and Dr. Nathan Marion, who must have been born within the bounds of this congregation before the close of the eighteenth century, and various families that have emigrated from it into other States, to illustrate the influence for good which has gone forth from this community of Christians. But their history, and that of others born in the next century, does not belong to the times of which we treat.

EBENEZER (INDIAN LAND) remained vacant through these ten years. In the account of the churches in York county, to which we have before referred, this is spoken of as "a small congregation, who have never had the gospel statedly among them, except by stated supplies on week days, by the Rev. Francis Cummins, of the South Carolina presbytery; and also one summer season they had the one-half of Mr. John Bowman's labors, a probationer under the care of Orange presbytery." It is reported to the synod as a vacant congregation in 1791, 1796, and 1799. It solicited ministerial supplies, and Messrs. Foster, Davis, Dunlap, Walker, and Rosborough were appointed to preach to it in 1793, 1794, and 1796. "They are considerably divided in religious sentiments, and religion seems but low amongst them. They have been supplied by the South Carolina presbytery."

UNITY CHURCH, in the northeastern part of York, in the Indian Land, is represented by the same authority as not very unanimous in sentiment, and as dependent on presbytery for

supplies. It however became part of the charge of Rev. John Brown, after his settlement at Waxhaw, in 1793, and he devoted to it one-fourth part of his time. Their call to him was laid before presbytery in 1798. The fall meeting of presbytery was held at this church October 11, 1798.

The small congregation known as SHILOH, or CALVARY, in the upper part of York, and near the North Carolina line, was partly supplied from Orange presbytery, and partly from South Carolina. It never had the gospel preached to them statedly before the close of this century. We find Messrs. W. C. Davis and G. G. McWhorter appointed to visit it and preach in 1795, 1796, 1797, and 1798.

OLNEY also, formerly the upper part of Bethel congregation, and over the North Carolina line, received occasional supplies from the presbytery of South Carolina.

OLD WAXHAW CHURCH.—The Rev. Mr. Finley was dismissed from the Waxhaw church and the presbytery in 1788, having been in this pastorate four years and a half.* The presbytery ordered as supplies for this congregation that year, Rev. James Edmonds, Rev. James W. Stephenson, and the licentiates, Mr. Humphrey Hunter and James Wallis.† Mr. Davis says: "The eastern part of the congregation who incline to worship at their new house, have, since his (Rev. Mr. Finley's) departure, discovered some inclination to join another community. The reason of this is thus explained. During the period that the church was vacant "a foreign clergyman (Bryce Muller) from Ireland, and of very eccentric character, stationed himself in this section of the country, and itinerated extensively, and ingratiated himself into the favor of a large proportion of the supporters of this congregation, and in others in its vicinity, and prevailed on many to withdraw from the Presbyterian church, and to form themselves into separate societies. It was about this period that changes were being made in sundry churches by the substitution of Dr. Watts's Psalmody for that of Rouse's, commonly called the Old Version of the Psalms of David. Of this circumstance this foreign minister availed himself, to excite and fix the prejudices of those who attended on his ministrations, and that

* Mr. Finley was received by the presbytery of Redstone in Western Pennsylvania, November 10, 1789. He removed to Kentucky in 1791, where he labored a short time in the ministry.

† Mr. Crockett also mentions a Mr. Samuel Finley, who preached after Mr. Robert Finley, and before Mr. Brown.

with considerable success. He continued his labors in this region for four or five years. But at length his irregularities becoming notorious, his influence was weakened, and he was eventually constrained to remove to the western country. Although the agent by whom this state of things was produced was removed, very few of those who were drawn off from the Presbyterian churches returned to them. They generally attached themselves to the Associate or the Associate Reformed presbytery. And by this means the Presbyterian churches were divided and weakened."—(MS. of Dr. Thornwell, pastor of this church in 1835.) "In the beginning of the year 1792, application was made to Mr. John Brown, then a probationer under the Orange presbytery, who has since joined the presbytery of South Carolina, and in October last (1793), was ordained our minister." This gentleman was born in Chester district. At the age of sixteen he enjoyed the advantages of a country-school for nine months; and in his nineteenth year he was sent for an equal period to a grammar-school taught by Mr. Humphries, at the Waxhaw church, where he was associated with Andrew Jackson as a fellow-student. These eighteen months embrace the whole period of his school education. At the age of sixteen he bore arms, as Jackson did, under General Sumter. He was shot at by the Tories who were in pursuit of him, when on one occasion he had returned from camp. He was in the battle of Eutaw, and others of that period. After the war was over, he availed himself of every opportunity of improvement his circumstances would allow. He studied theology under Rev. Dr. McCorkle, of Salisbury, and was licensed in 1788. In 1793, he was received as a licentiate from the presbytery of Orange, and was ordained, as before mentioned, by the presbytery of South Carolina, at Waxhaw, on the 10th of October. Dr. Brown, during his pastorate, preached one-fourth of his time at the Black Jack church, on the southeastern side of Cain creek.

The beginnings of a BETHANY CHURCH, in Lancaster district, also now appear. A letter was received by the presbytery, "from a number of the inhabitants of Lancaster district, requesting to be known on our minutes by the name of Bethany Church, and who petition for supplies."

There were three congregations to which Rev. Robert McClintock ministered during this decade, as he did for some years before. One was the congregation of Concord, in Fairfield district, received under the care of presbytery in April, 1796; another was Indian Creek, in Newberry; a third was

Rocky Spring, in Laurens district. For twelve or thirteen years he seems to have preached to these congregations with great regularity, rather oftener than once a month in each, exchanging frequently with his brethren Morrison and McCosh, most often with the latter. He appears to have been a man of great activity. His register of baptisms embraces the names of two thousand and eighty persons whom he baptized in various parts of the State, the last record being June 5, 1803. He died soon after this, it is believed in the year 1803, aged about fifty-seven, and lies buried in "McDowel's Old Field" on Warrior's creek, near the church of that name, which was not then built. He left three children, two sons and a daughter—John, Robert, and Mary. John is dead. Robert survives, and is a ruling elder in the Clinton church.

The church of DUNCAN'S CREEK was visited by Mr. Humphrey Hunter, then recently licensed, by the appointment of presbytery. He preached for them in the closing part of 1789, and also at Little River. In April, 1790, these churches sent a call to presbytery for his services, which was placed in his hands. Meanwhile Mr. Hunter had made use of the "Gospel Psalmody" instead of the version of Rouse, which provoked the displeasure of some, and the call was declined by him at the next meeting of presbytery. After this the church was supplied by James Templeton and Messrs. Williamson, Hunter, Wilson, A. Brown, and John B. Kennedy. The people of Duncan's Creek, in conjunction with the congregation of Little River, preferred a call to the last-named candidate, which was introduced to presbytery in September, 1795, accepted by Mr. Kennedy at the Spring-meeting in April, 1796. His ordination took place at Duncan's Creek, September 8th, 1796, Rev. William Williamson preaching the ordination sermon, and James Templeton delivering the charge. Mr. Kennedy claimed the liberty of using either version in the worship of God, and did so for a season; but this giving offence to some who were more zealous than discreet, he intermitted the use of the old version, which again gave great offence to a number, who left the church altogether; among whom were two elders, Samuel Laird and James Underwood, whom Mr. Kennedy had ordained. On Mr. Kennedy's accession to the church but two of the old elders, Joseph Adair and Robert Long, were surviving. These differences of sentiment, with deaths and removals, left this church and congregation considerably diminished at the close of the eighteenth century.

The history of LITTLE RIVER CHURCH was nearly parallel with

that of Duncan's Creek during those ten years. It made the same efforts to provide itself with the ordinances of the gospel. During the period of their destitution of pastoral supervision, they obtained occasional visits and ministrations of the word and ordinances from the presbytery, by different preachers, often the same who were appointed to visit the congregation of Duncan's Creek. They united with it in the call to Mr. Hunter, and afterwards to Mr. Kennedy, who became their pastor, in April, 1796. The interests of this congregation suffered much by differences of political opinions, during the war which terminated in our national independence, and since that time by divisions connected with religion. Besides the supplies granted by the presbytery of South Carolina, we find, by a letter addressed to Robert McClintock, that Rev. Hugh Morrison, whose connection was with the presbytery of Charleston, preached at Little river for one year. The letter of Mr. Morrison is dated Little river, April 25th, 1791. In July, 1790, Mr. Morrison wrote from Belleville, on the Congaree, his ministry at Little river being at an end.

GRASSY SPRING makes its *first* appearance in the minutes of presbytery during this decade. On page 73, under date of September 24, 1794, is the record, "Grassy Spring petition to be taken under our care and to be supplied." It could not have been associated as a distinct congregation much before.* William Williamson was appointed to preach to them one Sabbath, April 13, 1797. J. B. Kennedy and J. B. Davies were appointed for one Sabbath. J. B. Davies again at the Fall meeting of presbytery, and William Williamson in October, 1798, who was also to "examine." The same order of *examinations* is enjoined upon all the supplies appointed for destitute congregations at this meeting of presbytery. Previous to 1795 or '6, the visits and ministerial labors of Dr. Joseph Alexander, of Bullock's Creek, were frequently enjoyed by them. They seemed to have worshipped first at Indian Creek, on the other side of the Enoree. That congregation appears to have passed under the care of Robert McClintock. The Rev. William Williamson became pastor of the church of Fairforest in 1794, and, according to a MS.

* "It has not existed as a society above six months, and as it appears to be in a growing state, it exhibits a more promising appearance than Brown's Creek, though it is much smaller. A few in each of these places are earnest to hear the gospel preached among them."—(Materials for the Church Hist. of Union County, South Carolina, April 7, 1794.)

history of a committee of presbytery now in hand, he became thenceforward a stated supply of the church of Grassy Spring. The specific appointments of presbytery would seem to indicate the contrary, but he is set down as such in the roll of presbytery at its division in 1799. He preached to it one-fourth part of his time until 1802, when he resigned his pastoral charge. Grassy Spring was distant from his residence between thirty and thirty-five miles. Families of the name of Otterson, Dugan, Crenshaw, Gordon, Johnson, Valentine, Buford, Caldwell, and Hamilton were connected with the congregation at this time, and Major Samuel Otterson and Thomas Gordon were elders. The Bufords and Crenshaws came from Virginia, subsequent to the war of the Revolution, and settled on Tyger river. Mrs. Davies, the widow of J. B. Davies, former pastor of Fishing Creek church, was brought up in this congregation. So were Dr. E. A. Crenshaw, of Yorkville, and Dr. Otterson, of Limestone Springs. The commencement of a church at Cane Creek, distant twelve miles from this, seems to have terminated the existence of Grassy Spring church, though there was probably preaching at the place afterwards. About 1800, or soon after, many families moved West, and left the majority of the members nearer to Cane Creek than to the old place of worship. The church of Grassy Spring continued down into the following century.

ROCKY SPRING, Laurens.—We have seen (see p. 528) that Rev. Robert McClintock preached at this church, in connection with Indian Creek and Concord, from November, 1787. From his register of the places and times of his preaching, he must have continued to preach to this congregation at least till the latter part of April, 1798, the last date in this register. The testimony of his son is that he preached at this and the other churches he served, till his death, in 1803. Among the ministers with whom he exchanged, were Morrison, Logue, and McCosh, chiefly the latter. That he was in disfavor among the stricter Presbyterians is evident from a number of circumstances. A letter written to him by Andrew Smith, from Old Cambridge, June 9, 1794, alluding to some difficulty touching the church, says: "And I cannot suppose but they, in their present situation, ought and would quarrel with you about principles. It would appear bad to be reported that they had even thought of forsaking a clergyman who was remarkable for toleration and love of liberty."

LIBERTY SPRING.—The Rev. John McCosh was the minister

of this church until his death. His people were in limited circumstances, and when a subscription was made for his services, it is recollected by Dr. Campbell, our informant, that only fifty cents were paid in silver; the rest was to be paid in grain. He had, therefore, to resort to teaching, which he commenced doing in 1792. He had been educated at Glasgow, and was a very competent teacher. He was not very prepossessing in his personal appearance, being much pitted by the small-pox. He was of a frigid temperament, and had a bad delivery; but his discourses are represented to have been solid and instructive. He is described as being a man of great sincerity, humility, and modesty, and his teaching and preaching as having a salutary influence in advancing the morals and intelligence of the community, which had suffered much from the rude times which had preceded. His method as a teacher is spoken of in the highest terms by those who were his pupils. Mr. McCosh was never married. He died September 5, 1795, and was buried in a cemetery at a Baptist church, about three miles from Liberty Spring. The house erected for public worship went to ruin after his death, and there were not more than four or five families who appeared desirous of obtaining the public means of grace. Mr. McCosh had not affiliated with the South Carolina presbytery, his connections, like that of other Irish ministers who were among his friends and associates, being with the presbytery of Charleston. The old elders died, and the little church became disorganized. The few that were left felt unable to obtain and to support the regular ministrations of the gospel. They applied, October 27, 1796, to be taken under the care of South Carolina presbytery and to receive supplies, and the Rev. John B. Kennedy, who was appointed to supply them at their request, preached to them on Saturdays during that and the succeeding year. On these occasions numbers attended public worship who were not professors, some of whom became serious and applied for admission as members of the church of Christ. The families who were attached to the doctrines and discipline of the Presbyterian church were advised to choose men for the office of ruling elders, in order that they might become organized as a religious society. This they did; after which Mr. Kennedy attended, conversed with those elders elect, and ordained them in the presence of the congregation. From this time he became more particularly attentive to them, and preached to them, as far as convenient, until the year 1803, after which his labors became

more regular. The elders thus elected were Jonathan Johnson, Esq., Major John Middleton, Captain John Robinson, James Neikels, Joseph Hollingsworth, and Samuel Truman, all men of sterling worth. On the 6th of December, 1798, the congregation purchased thirty acres of land, for the use of a church and school. The deed or title was afterwards executed by John Wells. Mr. Kennedy was an excellent, sound, doctrinal preacher, a man of great piety and indefatigable industry. His useful labors were extended into the next century.

UNION PRESBYTERIAN CHURCH.—We find the name, "Brown's Creek (alias Union)," used in the minutes of presbytery, Oct., 1796. At that time Wm. Williamson was appointed to visit the church. Joseph Alexander was appointed twice in 1797, and J. B. Kennedy and J. B. Rosborough in 1798. The church seems to have owed much to Mr. Alexander for his labors, who probably visited them much oftener than the presbyterial appointments would indicate. Nor had they ceased when the century closed. The settlement began to receive supplies from presbytery as early as 1767, but in April, 1797, it had not yet been organized as a church.—(Materials for the Church History of Union County.)

FAIRFOREST CHURCH in Union district.—This church was without a pastor, and depending on the presbytery for occasional preaching. In 1790, in connection with Brown's Creek (or Union), they called Mr. Hunter to be their pastor, but were unsuccessful. He, however, labored among them from six to twelve months.—(Letter of Jephtha Harrison, D.D., of Burlington, Iowa, to Rev. J. H. Saye, dated June 22, 1857.) In the same year James Templeton administered to them the Lord's Supper. W. C. Davis visited them, and preached in their pulpit by order of presbytery. After the licensure of Mr. William Williamson, in 1793, they were so well pleased with his ministerial labors and qualifications, that a regular call was preferred to him through the presbytery. To this invitation he acceded, and he was ordained in September, 1794, at the Fall meeting of presbytery, which was held at that church; Wm. C. Davis preaching the ordination sermon from 1 John, iv. 1, and Dr. Joseph Alexander pronouncing the charge. He divided his labors chiefly between them and the church of Grassy Spring. He continued among them, useful and esteemed, until 1804, when, from a desire to manumit his servants, and for other reasons, he removed with a portion of his congregation to the State of Ohio, where he

resided in the region of Sciota river, and died at an advanced age. The church prospered greatly under his ministry. Mr. Williamson's family came from North Carolina. His father lived at Spartanburg Court-house during the Revolutionary war, and afterwards removed to Greenville, and again to Ferguson's Creek, where he died. Mr. Williamson was brought up in Spartanburg district, and received his collegiate training at Hampden Sydney College, in Virginia. He was received under care of presbytery on the 17th of April, 1791, and was licensed on the 16th of April, 1793, at the same time with Robert Wilson, David E. Dunlap, Wm. Montgomery, and Samuel W. Yongue. He began preaching at Fairforest as a candidate in 1792, and at first had little life and spirit as a speaker, but improved greatly, and especially as the interest in religion increased in the great revivals which the churches enjoyed at the commencement of the nineteenth century. Mr. Williamson had a brother, Dr. Thomas Williamson, who was a physician, but abandoned the practice of medicine for the ministry. He was licensed to preach, and began his labors as a preacher with great zeal, but died before he was ordained.

The first meeting of session, noticed in the present records, was held August 16th, 1791. The Rev. David Barr, moderator; elders present—John Davidson, William Patton, Joseph Kelso, James Mayes, Hugh Means, James McIlwain, and Robert Harris. These records, as kept through many subsequent years, contain scarcely anything except its judicial business. Other transactions connected with the congregation are not recorded. Of the earlier elders, some account has been given before. As to John Davidson, Wm. Patton, and Joseph Kelso, tradition gives no other information than that they were true and worthy men in all the relations of life. The same is true of some others whose names appear on the records of session as elders before the close of the century, viz., Henry Story, James Means, Samuel Kelso, and William Davitt. Major Samuel Morrow was a native of Baltimore county, Maryland, and was born about 1760. He was brought by his parents in early life to Fishing Creek congregation. He served his country faithfully as a soldier of liberty. About the close of the war, he married Jeannette Nelson, a native of Ireland, and soon after they became communicants of Fishing Creek church, then under the care of Rev. John Simpson. Soon after, he removed to Spartanburg district and settled on Dutchman's Creek, some nine or ten miles from where Fairforest church then was. Mainly by his influence a new house

of worship was erected about 1786 or '87, some two miles nearer his residence, and on the same lot where the present house of worship stands. Soon after Mr. Williamson became pastor, he was ordained a ruling elder, and served the church in this office as long as he was able to reach the house of worship. He died in February, 1842. Honest, sincere, candid, systematic, humble, meek, always strong in faith, giving glory to God, his image rises before us as a model of whatsoever is true and lovely in man, as a husband, father, master, neighbor, and friend. His worthy companion survived him a little over seven years. She died, April, 1849, and was buried in the midst of the famous snow-storm which occurred on the 15th day of that month."—(MS. Hist. by Rev. James H. Saye.) "Richard Thompson was ordained an elder at the same time with Major Morrow. His father, John Thompson, removed from Pennsylvania or Maryland to Fairforest in 1776. Richard was then ten years of age. Being too young to take the field as a soldier, he remained at home with his mother in the perilous times of 1780 and '81. In the summer of 1780, his father was taken by the Tories and imprisoned at Ninety-Six. In company with his mother he visited the place, shortly after the battle of Musgrove's Mill, to carry food and clothing to the starving prisoners. His father was released in the Fall, returned home, and died before the commencement of 1781. This event made Richard the main chance to perform the labor on two farms, upon which two families of orphans were dependent for subsistence for many years. He, however, applied himself, in addition, so closely to study, that he was soon qualified for teaching, and became the most accurate and reliable surveyor in the up-country. His skill in mathematics was great, but the Rev. Mr. Templeton, whose forte was in this department, found a problem in the Fairforest congregation, about 1786, which neither he nor Mr. Thompson could solve, to wit: 'The church had five elders, and each elder had his *quarter* of the congregation to overlook.' Mr. Thompson was a man of very uniform character, upright demeanor, fond of discussing questions in science and theology. He died February 28th, 1848."—(Rev. James H. Saye.)

The Fairforest congregation have always known how to make their pastor comfortable, let his salary promised be ever so small. They have never been ostentatious in promises, nor slow in finding out when a supplement was desirable. They have always appreciated the services of the schoolmaster. From the period of the Revolution there has been a succes-

sion of well-qualified teachers in different parts of the congregation. A Mr. Mullen, a fine classical scholar, taught in the congregation soon after the war, and others have succeeded him. The men that have been reared in the congregation have been generally staunch and enterprising citizens, steadfast in the principles of morality and faith acknowledged by their fathers. They have succeeded in all professions and callings. Though few have become ministers of the gospel, many have been highly acceptable ruling elders in different congregations. Existing with the very first settlements in the up-country, it stood for a time on the frontiers of civilization, "the Ultima Thule" of missionary operations in the Presbyterian church. All the motives for emigration have existed here. It was in a region fruitful in men, enjoying a climate favorable for the development of all the energies of our nature. When half of a crowded community emigrates, the space vacated gives room for expansion to that which remains. Fairforest has passed through many such seasons of depletion and reinvigoration. Her temporary losses have been the beginnings of new influences for good in other regions. Her vigorous scions have, in some instances, outgrown their parent stock. The daughters have acquired proportions the mother never reached. Some of her sons were of the first settlers in Pendleton district, and aided in founding the first church there. Six of the male members of Hebron church, Georgia, were sons of Fairforest. Two of them were elders of that congregation, and a third became an elder there, and subsequently of Fairview, in that State. Of the other three, one became an elder of Thyatira, and another of Newnan, and the third died young. These three were brothers, and were grandsons of George Story, one of the pioneers of Fairforest. Two of the elders of Fishing Creek, in 1835, were sons of a Fairforest man. One of the elders of Waxhaw is the grandson of one of the first settlers on Fairforest. North Pacolet church was very much an offshoot of the same old stock. One of the colony which formed Zion church, Maury county, Tennessee, was a son of one of the first elders of Fairforest. Some of the members of Newhope, Georgia, soon after its formation, were from Fairforest, and some of its descendants have always been among its most efficient members. Emigrants from Fairforest laid the foundation of some of the most flourishing congregations in Green county, Alabama, and other parts of that State. The same is true of Mississippi and the western district of Tennessee."—(MS. History, by J.

H. Saye.) Thus has Fairforest, like the vine of Sibmah, sent forth its branches eastward and westward, an illustration of what has occurred in many other churches of South Carolina, and which could be still further and more strikingly exhibited if our present plan permitted us to describe the migrations of our Presbyterian people, southward and westward, which has occurred in the nineteenth century.

NAZARETH CHURCH.—William C. Davis was pastor of this church, in connection with MILFORD, in 1791. He was dismissed from this charge in 1792. In April, 1793, these churches apply as vacancies, and Dr. Cummins, D. E. Dunlap, S. W. Yongue, and Wm. Montgomery are appointed to supply at Nazareth, and James Templeton, Wm. Montgomery, W. C. Davis, and D. E. Dunlap at Milford. Joseph Alexander, D. E. Dunlap, A. Brown, John Simpson, John Foster, and J. B. Kennedy at Nazareth; and A. Brown, John Brown, and J. B. Kennedy at Milford, in 1794. James Gilleland, senior, supplied at Milford in 1795, J. B. Kennedy in 1797, James Templeton and J. B. Rosborough in 1798. *Milford* appears to have been an organized church. There was a reference from Nazareth and Milford sessions to presbytery, in 1789, and the name Milford is continued down in the records of presbytery for some years after the close of this century. Its exact locality is unknown to the present writer. It is supposed it was in the upper part of Greenville district, on one of the branches of the Tyger, although said in the record to be in Laurens, which may be a clerical error. In 1794, the Rev. James Templeton became the stated supply of the Nazareth church, and continued so for nearly eight years. Mr. Templeton is spoken of as being far from an animated speaker, but as taking great interest in the general business of the church.* Mr. Davis, on the contrary, is said to have been

* "James Gilleland, Jr., taught a grammar school in Spartanburg district. He was not at this time licensed to preach, but was preparing for the ministry. He stood high as a linguist, and a number of youth attended his school, which was located in Mr. Templeton's congregation. It was with Mr. Gilleland, mainly, that I studied the languages, and attended the preaching of Mr. Templeton, from the year 1798 to 1801. He was then an old man, and my impression is that he had not been preaching long in that congregation. The only individual that I now recollect, who was with me at school in Spartanburg, who studied theology, was Dr. Samuel B. Wilson, who is now Professor of Theology in Union Seminary in Prince Edward county. He was a native of North Carolina, and brother to Dr. Robert G. Wilson." —(Letter of Dr. John McIlhenney of Lewisburg, Virginia, to James H. Saye.) The Philanthropic Society, with James Templeton at its head, was organ-

“a powerful and popular preacher.” His introduction of Watts’s Psalms and Hymns gave great offence to many in the congregation who had been used to Rouse’s version. In October, 1797, Mr. Davis was dismissed to join the presbytery of Concord, North Carolina, and was, at that time, pastor of Olney, or New Bethel, an offshoot of Bethel, in York.

NORTH PACOLET.—In 1790 the Rev. Thomas Newton labored in this church. The elders at this time were R. Caruth and J. Jackson. Of the members were R. Caruth, his wife, and his son, A. Caruth, and his wife; J. Jackson and his wife; J. Logan and his wife; T. Jackson, and Mrs. Jackson, his wife; S. Jackson, senior, and his wife; S. Jackson, junior, and Mrs. Jackson; J. McDowell and Mrs. McDowell; R. McMillan and Mrs. McMillan. After this it continued a vacant congregation, dependent on such occasional supplies as could be procured. Messrs. Templeton, Montgomery, Williamson, W. C. Davis, and Dunlap were appointed to preach to them in 1793; W. C. Davis, Williamson, A. Brown, J. Gilleland, and J. B. Kennedy, in 1794. In 1795 they obtained leave to join Mounting Creek, in North Carolina, in calling a pastor. It was reported, however, to the close of the century, as among those weaker congregations that were unable to support a minister.

FAIRVIEW CHURCH remained without a pastor, and received the occasional labors of Messrs. J. Foster, J. Simpson, William Montgomery, until 1794, when they called the Rev. James Templeton, and enjoyed the half of his pastoral labors until 1800, when their connection with him in this relation ceased. Besides these, William Williamson and James Gilleland were supplies in 1798.

CHAPTER IV.

UPPER LONG CANE.—We have seen that Rev. Robert Hall was settled as the pastor of the Upper Long Cane and Saluda (or Greenville) churches in 1787. He continued in these congregations till the end of the year 1791, to the great satisfaction of all parties. About this time his health became much impaired, and at length, in April, 1793, he was dismissed by

ized with the view of advancing and perpetuating an academy of high order, and was incorporated by the legislature in 1797. James Gilleland, junior, was licensed by the second presbytery of South Carolina, April 8th, 1802. He was ordained as pastor of Nazareth and Fairview, on the 7th of April, 1803.

presbytery from his pastoral charge at Greenville and Long Cane. He had then for a long time been unable to preach. He removed to Pendleton district, and soon afterwards, while travelling in the West for the benefit of his health, he died. The record on the minutes of presbytery, October 11, 1797, is thus :

“ Our reverend and dear brother, Robert Hall, has deceased since our last.”

In 1793 a society was formed by most of the members then belonging to the Upper Long Cane congregation of Presbyterians, associating themselves to provide a permanent fund for the support of the gospel in their congregation, for endowing one or more schools where orphans and poor children might be taught free of expense, and for other purposes of benevolence, so as to place these great objects above the vicissitudes of society and the inconveniences of a new country. This society was incorporated in 1799. At first it consisted of thirty-five members, and in a few years increased to sixty ; but has generally been below thirty-two. In the course of time, the original subscription of sixty-five dollars had, by the annual payment of one dollar by each member, and from the compounding of interest, produced a fund in 1852 of about \$15,000, and had paid in addition to the clergyman's salary, \$11,392.83 ; a striking illustration of the rise of a considerable fund from small beginnings, carefully invested and wisely managed.—(Constitution and By-laws of the Long Cane Society of Abbeville district, printed in 1832.)

The congregation now remained vacant from the year 1791 until the spring of the year 1794, when calls dated the 5th of April, 1794, were presented to the Rev. Robert Wilson, then a licentiate of South Carolina presbytery. These calls were accepted, and Mr. Wilson was ordained at the GREENVILLE church, on the 22d of May, 1794, Rev. Thomas Reese preaching the ordination sermon, and Francis Cummins giving the charge. He continued the settled pastor in these congregations, each receiving one-half his labors, until the spring of the year 1797, when some difficulties arose between them on account of their pecuniary matters, the result of which was that he was dismissed from his pastoral care of both congregations, and immediately accepted a call from Upper Long Cane for three-fourths of his time and ministerial labors.

This eminent clergyman continued to labor with great ability, and to the great edification of his people, until the spring of the year 1805, when, to the mortification and regret of the

congregation, he took his dismissal and removed to the State of Ohio, where he afterwards presided over the university of that State as its president. The college of Princeton conferred on him the degree of doctor of divinity, after his removal to Ohio, and he assumed the additional name of Gilleland (Robert Gilleland Wilson). Of this distinguished servant of God it is worthy of remark, that on the organization of the South Carolina college, the trustees appointed him first professor of languages, with the professed object of making him successor of their distinguished president, Dr. Maxcy. But this appointment he declined, his motive for which being the same that induced him to leave his pastoral charge, as appears by his answer to an address presented to him in behalf of the congregation in November, 1804, in which he says: "But please to remember; my predecessor, Mr. Hall, continued too long in this country; his constitution was broken, and his health irrecoverably lost. Had he moved a few years earlier, perhaps he might yet have been a useful man." "I must also remind you that the proceedings of our legislature have been highly distressing to me, and render the prospect of usefulness in the ministry (in my view), very small." In explanation of this letter it is necessary to remark, that Mr. Wilson had been for some time afflicted with the fever and ague; but the proceedings of the legislature were what principally operated with him. This was the act opening the African slave-trade. He had always been opposed to slavery in every shape; but this new instance of unfeeling cupidity in the State, as he says, in his view, rendered the prospect of usefulness in the ministry very small, and finally determined him not only to decline the appointment offered him in the college, but to leave the State for one where slavery was not tolerated."—(MS. History, by Robert H. Wardlaw, Esq.)

Although our purpose has been to close the present volume with the eighteenth century, yet as Dr. Wilson's labors in South Carolina were terminated early in the nineteenth, we trespass against our general purpose, and insert here a brief history of his life.

The Rev. Robert G. Wilson, D.D., was born in York district, South Carolina, December 30th, 1768. His parentage has been given in the biographical notice of his younger brother, under the head of the old Bethel church, on p. 605. When about four years old he became the subject of religious impressions in a singular manner. He was lying alone on a little bed, suffering greatly from an aching tooth, when it occurred to him that God is the hearer of prayer, and that it was his privilege to ask for relief. Kneeling by his bedside, he earnestly besought God to take away his pain, and it ceased at once. The impression made upon his mind by this sudden relief was deep and lasting.

He did not suppose that his conversion took place at that time; but in this he may have been mistaken. He was, when a boy, remarkable for his peaceful temper; and at that early period he loved the house of God. At length, in his seventeenth year, he heard from the lips of his pastor, the Rev. Francis Cummins, the sermon to which, under God, he attributed his conversion. The text was, "Behold, I stand at the door and knock," &c. He soon after this made a profession of his faith. On the 4th of July, 1784, he commenced the study of Latin, with the view of preparing for the ministry. During a part of his preparatory course he was a fellow-student with Andrew Jackson, and with others who have since figured largely, both in the political and religious world. In 1789, he entered Dickinson college, then under the presidency of Dr. Nisbit. In 1790, he graduated, and returning to Carolina, commenced the study of theology under the direction of Messrs. Cummins and William C. Davis. On the 16th of April, 1793, (just fifty-eight years before his death), he was licensed to preach the gospel by the presbytery of South Carolina; and on the 22d of May, 1794, he was ordained and installed pastor of the Upper Long Cane church, in Abbeville district. He had, at the same time, the charge of the church at Greenville. While connected with these churches, his labors were much blessed. The great revival, which about that time, in spite of all its errors and extravagances, sent a tide of salvation over the West and South, reached, and beautified, and enlarged, the churches under his care.

The trustees of South Carolina college offered him a professorship in that institution. The salary, with sundry perquisites, amounted to \$1800 per annum. The trustees of an academy in Augusta, Georgia, invited him to take charge of their school, promising him \$2,000 a year. But breaking asunder these ties, and rejecting these offers of a competent support for a now growing family, he accepted in 1805, a call to become pastor of a little newly organized church in Chillicothe, Ohio, with a salary of \$400. He had visited Chillicothe the year before, on his way home from Philadelphia, where he had been attending the General Assembly. While remaining there a few days to recruit himself and his jaded horse, an incident occurred, which in its results, gave him joy and gratitude when worn out with age.

Learning that the Rev. Robert B. Dobbins, with whom he had been acquainted in Carolina, had a week-day appointment to preach twelve miles from town, he rode out to see him. On being invited, he preached for Mr. Dobbins, under a tree near the spot now occupied by the Concord meeting-house. Nearly half a century passed away, when, enfeebled with age, and laid aside from all public duties, he came to Salem to close his life; and there he found three members of the Presbyterian church, who attributed their conversion to the blessing of God upon that sermon. Thus having cast his bread upon the waters, he found it after many days. After removing to Chillicothe, he gave half of his labors for seven years to Union church, five miles from town. On resigning his charge there, he found his reduced salary, before so small, inadequate for the support of himself and family. At the earnest solicitation of his people and others, he accepted, with much reluctance, the office of Postmaster, with the view of eking out a living. This proved to be profitable. After paying a deputy, who did most of the labor, his office brought him in \$600 per annum. At length a change was made in the postal arrangements, which required the mail to be opened on the Sabbath. He at once resigned his office, and wrote to the government a letter of earnest remonstrance. He remained pastor of the Chillicothe church nineteen years, greatly beloved by his people and fellow-citizens, and much blessed in his labors. In 1818, he was honored with the degree of D.D., from the college of New Jersey. In 1824, by the advice of his presbytery, he resigned his charge in Chillicothe, and removed to Athens, to take the presidency of the

Ohio university. Over this college he presided with great dignity and popularity until 1839. Induced by increasing infirmities, he then gave up his presidency and returned to Chillicothe. Dr. Wilson was now an old man, bending under the snows of more than seventy winters, but he had still a heart for his Master's work. He agreed to preach as a stated supply for the Union church. Here he labored seven years. An anecdote will illustrate his characteristic punctuality. The writer found in the pulpit Bible, after the Doctor had left Union, the following memorandum: "On — day of —, a very wet day, rode out from Chillicothe (five miles) to preach here, and found no person present—no, not one." When seventy-eight years old, Dr. Wilson left public life, and after that time he appeared but very seldom in the pulpit. He retained his mental vigor, and his love to the cause of Christ, but his voice and his strength were gone. The last four years and four months of his life he spent at South Salem, in retirement with his children. During all this time he was but four Sabbaths absent from the house of God. When unable to rise from his bed, or from his knees without help, he would still lead the worship of the family. He did this on the day preceding his death, on the fifty-eighth anniversary of his licensure. It was impossible to commune with his peaceful, cheerful, hopeful spirit, in his last years, without feeling the conviction that he was reposing in the land of Beulah. During his last sickness he gave this as his dying testimony: "My hope of salvation rests on the sixteenth verse of the third chapter of John—'God so loved the world,' &c. I understood the plan of salvation there revealed to us. As a lost sinner I feel my need of it, I acquiesce in it, I rest upon it. I have long been engaged in examining my hope, and can find in it no flaw." A few days before his death, when speaking of the mysteries of providence and grace, he said: "I sometimes think that in a few minutes more I will know all these things in heaven." Thus lived and died Robert G. Wilson. He was a wise man; a cheerful, happy man; a useful man; and all because he was a sinner saved by grace. In person, he was tall, strongly built, and well proportioned, of manly carriage and pleasant manners; and in his preaching, earnest, fearless, and kind. He died at South Salem on the 17th of April, 1851, in the eighty-third year of his age. On the 9th of October 1797, he was married to Elizabeth, daughter of Alexander and Frances Gilleland, of Lincoln county, North Carolina. She died December 21st, 1813. In 1818, he was again married to Mrs. Crafts, who died in 1838.

The following are his publications: *Satan's Wiles*; a sermon preached at Chillicothe, 1817. A Sermon preached at the opening of the synod of Ohio, 1828. A sermon on Temperance, preached at Athens, 1829. A sermon in the *Presbyterian Preacher*, 1833. An Address to the graduating class of Ohio University, 1836.—(*Presbyterian*, 1851. *Sprague's Annals*, iv., p. 122.)

GREENVILLE CHURCH (formerly Saluda).—We have seen that the history of Greenville and Upper Long Cane congregations were parallel down to March, 1797, both being under the pastoral care of Robert Wilson, as they had previously been under the care of Robert Hall. The Greenville congregation did not regard themselves able to pay the half of Mr. Wilson's salary, and Long Cane was not willing to pay more than half. On application to presbytery, the union of the two congregations was dissolved. Mr. Wilson, however, continued to preach at Greenville church once in the month for one year. This period having passed, the church was left dependent on the few

occasional supplies that could be procured, until the Spring of 1800. About this time it numbered forty communicants.

HOPEWELL CHURCH (formerly Lower Long Cane, and Fort Boone).—This church had been united with Rocky River under the care of Robert Mecklin, who died in 1788. These congregations had been taught to appreciate "the word of life" too highly, to endure the want of it with indifference. In the latter part of 1789, they preferred a call to Rev. Francis Cummins, who, laboring perhaps under some grievances in his congregation at Bethel, accepted their call and became their pastor early in 1790. In this relation he continued until 1796, when his connection with Hopewell ceased, but he retained his connection with Rocky River. While Dr. Cummins yet remained pastor at Hopewell, the French membership reached its climax at this church, and it was deemed important for them to have a representation in the session. An election was held, in which Joseph C. Calhoun, Andrew Weed, E. Pettigru, Mr. Milligan, and Pierre Gibert were chosen, who were ordained to their office by Dr. Cummins. Hopewell remained vacant, and dependent on occasional supplies, through the last years of this decade.

The Huguenots had not long enjoyed a representation in Hopewell, when an opening was made for the exercise of their religious privileges in a more convenient and advantageous position. In 1797, their attention was called to a missionary who travelled through the neighborhood on his way to a station, probably about Ninety-Six. This was the Rev. John Springer, formerly president of the college at old Cambridge, Abbeville district, but now resident in Georgia. Immediately on his road from Barksdale's ferry was a small log school-house near a fine spring, and within a mile of the site of New Bordeaux. Here he was induced to stop and preach once a month till his death, which occurred in 1798.

His labors being very acceptable to serious people of all denominations, they agreed to build a house of worship, and call it *Liberty*, implying that any orderly minister should have admission to preach in it. But the seed sown by the wayside was not left to perish; for the Rev. Moses Waddel, also a member of Hopewell presbytery at that time, followed soon in the footsteps of the faithful missionary, and cheered the hearts of the Huguenots by the efforts of his youthful zeal. Early in the nineteenth century, a suitable frame building was erected at this spot; many of those who had joined Hopewell,

transferred their membership to this place, and Pierre Gibert and Pierre Moragne, junior, were elected elders.

ROCKY RIVER.—The history of this church has been mainly given in that of Hopewell, with which it was associated, under Dr. Cummins. The Rev. Mr. McMullen, of the Associate Reformed church, had occasionally preached in it in the latter part of the preceding decade, but the Rev. Francis Cummins (afterwards D.D.), became its pastor early in 1790. He continued his valuable labors in this congregation until 1803, when his pastoral relation was dissolved, and he removed to the State of Georgia.

This was the last pastoral charge of Dr. Cummins in South Carolina. He was born of Irish parents, near Shippensburg, Pennsylvania, in the spring of 1752. In his nineteenth year, his father removed to Mecklenburg, North Carolina, where he was educated at Queen's Museum, partly under Dr. McWhorter, and graduated about the year 1776. He was engaged for several years in teaching, and indeed pursued it a considerable portion of his life. He was, first, preceptor at Clio academy, a respectable seminary in Rowan (now Iredell) county, North Carolina; then, at Bethel (York); afterwards, at Smyrna church, Wilkes county, Georgia; at Lexington, Oglethorpe county; at Bethany church, Greene county; and at Madison, Morgan county, Georgia. Among his more distinguished pupils were the late William Smith, judge and United States senator from South Carolina, and the late Andrew Jackson, president of the United States.

He was present at the reading of the Mecklenburg declaration, in 1775. He was licensed by the presbytery of Orange, December 15th, 1780. During the year 1781, he preached at Hopewell and other places; in the spring of 1782, accepted a call from Bethel, York, where he was ordained at the close of that year. He was one of the original members of South Carolina presbytery, when it was set off from Orange, in 1785. He did not remain long in any one place; about twenty congregations having considered him, in some sense, their pastor for a period longer or shorter. He labored one year in North Carolina, twenty-four years in South Carolina, and twenty-five years in Georgia. He had great vigor of constitution, and in 1830 stated to his grandson, that the rising sun never caught him in bed, when not confined by illness, for fifty years.

He was married on the 26th of March, to Sarah, daughter of David and Elizabeth Davis, who had emigrated from Wales, and were at that time members of the Presbyterian church of

Steele Creek. She died December 10th, 1790, the mother of eight children—two sons and six daughters. His two sons were graduated, one at Hampden Sidney, and the other at Princeton college. In October, 1791, he married, in Mecklenburg county, North Carolina, Sarah Thompson, a native of Lancaster, Pennsylvania, with whom he lived forty years. In January, 1832, he was attacked with influenza, which terminated his life on the 22d of February. He was an admirable scholar, and a well-read theologian. He was uncommonly gifted in prayer, was vivid and clear in his conceptions, having great power of condensation in the use of language.

In stature, he was above the common size, with broad shoulders, expanded frame, large limbs, a high, capacious, intellectual forehead, and a deep-toned, guttural voice.

Among his pupils and protégés, at Rocky River, was Rev. Daniel Blain, who was born in this congregation in 1773, and commenced his classical studies with him. Young Blain, at twenty years of age, repaired to Liberty Hall (now Washington college), Virginia, where he graduated, and in which he was a professor, under the presidency of Dr. Baxter. He was a man of great amiableness of disposition, but was called from earth in the meridian of life, on the 19th of March, 1814.

ROCKY CREEK, or ROCK CHURCH, is not mentioned from 1790 to 1796 in the minutes of presbytery, save as a vacant church, unable to support a pastor. On the 31st of October, 1796, R. Wilson, J. B. Davies, and J. Couser, were appointed to supply one Sabbath. In April, 1797, R. Wilson and J. Couser are again appointed. The list of presbyterial appointments is not always recorded, and ministers and licentiates may have visited the church by private invitation and agreement. Mr. McLees says it was supplied (occasionally) by presbytery; and that about 1798 or 1799, it had the labors of the Rev. Robert Wilson, of Upper Long Cane, once a month, after which it was vacant for several years. Dr. Cummins speaks of this church, in 1794, as almost extinct. This was before the presbyterial appointments above mentioned.

NINETY-SIX, or CAMBRIDGE, petitioned for supplies in April, 1790 and 1791, and they were doubtless appointed, though no record of it was made. Dr. Cummins, alone, is mentioned as preaching as a supply in 1794. There is no further mention of this locality in the minutes of presbytery during this decade.

SMYRNA.—A petition from the inhabitants in the vicinity of

Whitehall, in Abbeville district, was received by presbytery in October, 1799, the petitioners praying to be known on the minutes by the name of Smyrna, and to receive supplies. The prayer was granted. Robert Wilson had been appointed to preach for them, the year before this request came formally before the presbytery.

The congregation of BRADAWAY, in Pendleton district, had been supplied by Robert Hall, Robert Mecklin, and W. C. Davis, until 1791, when elders were ordained and the congregation organized by Rev. Daniel Thatcher. The names of Reese, R. B. Walker, A. Brown, Gilleland, Williamson, and Simpson, occur as supplies in 1792, '93, '94, and '97. The number of professors, though small, was respectable, and they continued to enjoy the attention of presbytery. In April, 1795, a call was forwarded to presbytery from this church for the pastoral services of James Gilleland, which was accepted by him; and an intermediate session was appointed to be held on the 20th of July, 1796, for his ordination. At this meeting a remonstrance, signed by eleven or twelve persons, was presented against his ordination, on the ground that he had preached against the government and against slavery. To this, Mr. Gilleland replied that he had not preached against the government, but had preached against slavery, and should still do so. He at length consented to yield to the counsel of presbytery, as to the voice of God, and if they should so counsel, he would be silent, unless the consent of presbytery should be first obtained. The difference between Mr. Gilleland and the remonstrants was made up, and his ordination proceeded: Dr. Cummins preaching the sermon, and Rev. John Simpson pronouncing the charge. From this time he devoted to them the chief part of his pastoral labors. In 1797, after his ordination, a considerable revival appeared in this church, when upwards of thirty persons were admitted to the communion for the first time.

At the meeting of the synod of the Carolinas, held at Morganton, November 3, 1796, Mr. Gilleland memorialized synod, "stating his conscientious difficulties in receiving the advice of the presbytery of South Carolina, which had enjoined upon him to be silent in the pulpit on the subject of the emancipation of the Africans, which injunction Mr. Gilleland declares to be, in his apprehension, contrary to the counsel of God. Whereupon synod, after deliberation upon the matter, do concur with the presbytery in advising Mr. Gilleland to content himself with using his utmost endeavors in private to

open the way for emancipation, so as to secure our happiness as a people, preserve the peace of the church, and render them capable of enjoying the blessings of liberty. Synod is of the opinion, that to preach publicly against slavery, in present circumstances, and to lay down as the duty of every one, to liberate those who are under their care, is what would lead to disorder, and open the way to confusion.

Mr. Gilleland, finding it difficult to reconcile his mind to a residence where negro slavery prevailed, resigned his pastoral charge in 1804, and removed to the State of Ohio in April following. He was of a social, cheerful disposition. His sermons, though unwritten, were carefully thought over and well arranged, and often highly original. Even those who differed from him gave him the credit of consistency, and had a high appreciation of his character. He was born in Lincoln county, North Carolina, October 28, 1769. His grandparents emigrated from Ireland. He was fitted for college under W. C. Davis, of South Carolina; was graduated at Dickinson college in 1792; was licensed by the presbytery of South Carolina, September 26th, 1794. On the 3d of April, 1805, he was dismissed to join the presbytery of Washington, Kentucky. He settled at Red Oak, Brown county, Ohio, and died of ossification of the heart, February 1, 1845, in the seventy-sixth year of his age. He was married to Frances Baird about 1793. They had thirteen children, three of whom received a collegiate education, one being a clergyman, and two lawyers. Mrs. Gilleland died August 23d, 1837.

ROBERTS and GOOD HOPE congregations were chiefly composed of families formerly resident in North Carolina, or in the northern parts of South Carolina, who migrated hither, after the cession of Pendleton district was obtained from the Indians, shortly after the peace of 1783. As numbers of them had formerly been within the circle of his acquaintance, or under his pastoral care, and they had become further acquainted with him by recent intercourse, they first sought the Rev. John Simpson as a stated supply from presbytery, on the 13th of April, 1790, and then at the Fall meeting, September 28, they presented a call for his pastoral services. This call was accepted, and he settled among them. He found here a people frugal and industrious, and though far removed from markets, yet well supplied with the necessaries of life. Though they had difficulties to encounter, as is always the case in frontier regions, he found a number warmly engaged in religion, and inquiring after that knowledge which is profitable

for this world and the next. Zeal for the spiritual welfare of his flock, with a most conciliatory temper and exemplary deportment on his part, secured him an unusual interest in their affections. It is anticipating what belongs to the early part of the next century, to say that the revival of 1802 made its appearance in these churches in a most extraordinary degree. In no other place within the limits of the presbytery were its effects more astonishing or so permanent. In October, 1807, as we have already related, page 559, Mr. Simpson was attacked with a painful disease, under which he languished, with Christian patience, until the 15th of February following, when he obtained release from all sufferings, and, it is confidently hoped, entered into the joy of his Lord. He was interred in the graveyard at Roberts church; a marble stone still marks the spot where he lies, bearing his name, with the date of his birth and death, and for an epitaph, the text from which his funeral sermon was preached, by the Rev. Andrew Brown, viz.: "Mark the perfect man and behold the upright, for the end of that man is peace." The widow of his youngest son, now an aged lady, still owns and lives at the venerable homestead with some of her children, and they still compose a part of the church rendered dear to them by the memory of such a good and honored ancestor.

The names GOOD HOPE and ROBERTS appear in the earliest notice of these churches in the records of presbytery, but in the report of the presbytery to the General Assembly, Mr. Simpson is said to have charge of "Big and Little Gen-erostee," the churches being near those streams, and probably being sometimes called by their names.

HOPEWELL (Keowee), remained still associated with CARMEL. The two congregations are in what was Pendleton county, a tract of land about forty miles square, ceded by the Cherokees at the treaty, in May, 1777. It was so rapidly settled, that when the census was taken by Congress, about five years after the chief settlements commenced, it contained about nine thousand five hundred souls, and was estimated to have reached ten thousand in 1793. Hopewell was first organized in 1788 or 1789. In December, 1792, in consequence of an invitation from these two churches, the Rev. Thomas Reese, having been dismissed from his former charge at Salem, on Black river, and having considerably lost his health by a long and laborious application to the duties of the gospel ministry, in the low country, removed his family into the bounds of Carmel congregation, and became the pastor of

the two churches, preaching to them alternately. Carmel consisted at that time of about sixty families, and Hopewell of about forty.

"Those who make a profession of religion," says Dr. Reese, "are well-informed, considering the opportunities they have had. They are attentive to the instruction of their children in the principles of religion, and many of them appear to be truly pious. A considerable number of the people in Carmel formerly leaned to the seceders; but they seem to become more liberal, and all join, except a few of the most ignorant and bigotted.

"The people who compose these two congregations are, in general, remarkable for the great simplicity of their manners, the plainness of their dress, and their frugal manner of living. At the distance of 250 miles from the Capital, they are strangers to luxury and refinement. Blessed with a healthy climate, brought up in habits of labor and industry, and scarce of money, they are for the most part clothed in homespun; nourished by the produce of their own farms, and happily appear to have neither taste nor inclination for high and expensive living. There is a quiet degree of equality among them. By far the greater part are in what might be called the middle station of life. None are very rich, few extremely poor. There are few slaves among them, and these are treated with great kindness and humanity. They enjoy all that liberty which is compatible with their situation; and are exempted from that rigorous bondage to which their unhappy countrymen in the lower parts of the State are subjected. These are all circumstances favorable to virtue and religion, and give ground to hope that these will flourish long here, when they shall have been in a great measure banished from those parts of the country where slavery, luxury, and wealth have taken possession. As the country is in its infancy, we have yet to expect that these congregations will soon become much stronger, and in the course of a few years, if peace continues, it is probable that each of them will be able to support a minister. It is a pleasing reflection to the friends of religion, that as the people travel westward, the gospel travels with them, or soon follows after them; that God inclines the hearts of ministers, respectable for learning, worth, and piety, to settle in these uncultivated regions. It is a consideration which often affects pious ministers and pious people, when convened for public worship, that in these wide-extended forests, where the cruel savage lately roamed, Christian churches are erected, and Christian congregations assemble to pay their homage to the great Lord and Father of all; and that in these very places, where a few years ago nothing was heard but the songs and the shouts of Indians, the glad tidings of salvation are proclaimed, and the voice of prayer and thanksgiving arise to the Creator and Redeemer of all. Reflections of this kind call to mind the words of the evangelic prophet, 'The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose,' &c.

"Drawn up in great haste by

"September 15, 1793."

"THOMAS REESE."

We have copied this as a description of these congregations, by their pastor, and a witness contemporary with the times of which we speak. It is a portion of one of those brief histories of churches ordered by the General Assembly, and written by special appointment of presbytery, which was designed to furnish materials for the history of the American Presbyterian Church, to several of which papers we have been greatly indebted. It is a favorable specimen of the style of

this eminent clergyman, who was probably the most finished writer of that day in our portion of the church.

The birth, parentage, and earlier life of Dr. Reese, have been quoted on pages 411, 492, and 493, from a memoir written by Dr. Witherspoon, of Alabama, and forwarded for our use. We proceed to give that portion which belongs to the period over which we now pass, which proved to be the closing period of his life :

"About the year 1790, circular letters were written by Mr. Austin, editor of the American Preacher, to distinguished preachers of all denominations, requesting them to furnish two sermons annually, that a selection might be made from them, and published as specimens of pulpit eloquence in the United States. One of these letters was addressed to Dr. Thomas Reese, and he sent on two sermons which were published. In the 4th volume of this excellent miscellany, he appears as the only contributor south of Virginia. Among his unpublished manuscripts were specimens of poetical talent, highly creditable. His farewell sermon to his congregation in Salem was published at the request of his church, and is still possessed by some of the members, and esteemed for the excellent advice it contains. Dr. Reese was in person easy of access, a friend to human nature, but particularly attached to men of science and religion. With powers of mind equal to his benevolence and piety, he justly held a conspicuous place among eminent and good men. As a proof of the deference paid to his talents by his brethren in religious assemblies, he was selected by some leading men of the presbytery of South Carolina, on a certain occasion, to repel the charges brought by the Rev. W. C. Davis, in a discourse preached before that body, in which he, Davis, denounced all his fellow-christians who owned slaves. This reply of Dr. Reese met the entire approbation of the presbytery, and greatly mortified Davis, this early *advocate* of abolition, in 1794. It is an able argument on the subject of slavery, and shows how early this vexed question had been introduced into the Southern church. It is still extant, and in the possession of his quondam pupil. Dr. Reese's theological opinions were founded solely on the authority of the Scriptures, and of course Orthodox. His appearance in the pulpit was graceful and dignified, his style flowing and elegant. He was in the habit generally of writing out his sermons with great care, and seldom, if ever, took the manuscript in the pulpit. His preaching was of the extempore kind, adding to the mature reflections of the study, the powers of his native oratory. His flowing tears, and often suppressed voice, told the feelings of the heart, anxious only for the salvation of souls and the glory of God. Like Paul, he warned his hearers day and night with tears. His success in his ministerial labors evince the power and presence of the Holy Spirit. It is a subject of painful regret, that the examples of such men as Dr. Reese, Edwards, Whitefield, and others, should be lost, and that their successful manner of awakening and instructing their hearers, should be supplanted by the cold and prosy reading of sermons from the pulpit, which so effectually lulls to sleep a waiting audience, or binds them up, in the present day. Dr. Reese was also an ardent lover of sacred music, and was careful to have his congregation well instructed in this devotional part of worship. His own melodious voice, mingled with those of the whole congregation, filled God's court with sounding praise. He did not trust this part of divine worship to a *choir*, which, as the proxy of the congregation, might sing praises to God; but adopted in his teaching the language of David in the 67th Psalm. Let all the people praise thee, O God; repeating the injunction in the 5th verse, *Let all the people praise thee, O God.* For classical literature, so much decried by the super-

ficial, he was a great advocate, and to evince his sincerity, retained the knowledge of the dead languages as long as he lived.

"As a teacher, he had a peculiar facility of communicating knowledge, and the happy talent of commanding respect without severity. For a period of five or six years of his life, and that too past the meridian, exclusive of his performing the regular duties of a pastor, preaching on the Sabbath and lecturing to the colored part of his congregation, he superintended a small farm, and attended to a large classical school, with but little assistance, in the course of the week. And it is well recollected that during more than one season he preached two sermons on the Sabbath, and performed, besides, the other duties mentioned above.

"Dr. Reese was 'given to hospitality,' and evinced his benevolence by visiting the sick and afflicted, and relieving the wants of the poor and needy. Having read many medical authors, and being conversant with physicians, he had acquired a pretty general knowledge of Southern diseases, and in his visits to the sick frequently imparted not only spiritual consolation, but medical aid. This was the more acceptable, as at that time there were no physicians near him. In the winter of 1792 and 1793 he removed from Salem to Pendleton district, South Carolina, being among the first who removed from the low country to the upper.

"Having settled near Pendleton village, he took charge of two churches, one near Seneca river in the neighborhood of Generals Pickens and Anderson, the other church some ten or twelve miles distant. In these he labored some years; but the climate of the upper country not agreeing with his constitution, his health declined. He was attacked with Hydrothorax in the latter part of his life, and such was the nature of his disease, that he did not lie down for weeks previous to his death. He bore this affliction with great patience and resignation to the will of his divine Master, and died in 1796, aged 54 years. His remains lie in the grave-yard, attached to the Old Stone church, near the village of Pendleton.*

"Chancellor James of South Carolina, in his Life of Marion, speaking of Dr. Reese, says:

"In contemplating the meek and unobtrusive manners of this eminent servant of the Most High, we do not hesitate to say he was a pattern of Christian charity, as nearly resembling his Divine Master as has been exhibited by any of his contemporary fellow-laborers in the Gospel."

"It may truly be said, in conclusion, of this excellent man, that he lived-esteemed, and died lamented by an extensive circle of warm and devoted friends.

"J. R. WITHERSPOON.

"BROOKLAND, near Greensboro, Ala., }
6th September, 1851." }

Hopewell and Carmel (late Twenty-Three Mile Creek), reported, sorrowfully, to presbytery, the death of Dr. Reese, and asked to be supplied.

* EPITAPH OF THE REVEREND THOMAS REESE, D.D.

Here rest the remains of the Rev. THOMAS REESE, D.D., a native of Pennsylvania, who departed this life in the hopes of a blessed immortality, in the year of our Lord one thousand seven hundred and ninety-six, aged 54 years. He was pastor of Salem church, Black river, about 20 years. He was then chosen pastor of Hopewell and Carmel congregations, and died a few years after. Exemplary in all the social relations of life, as a son, husband, father, and citizen, he lived esteemed and beloved, and died lamented. His talents as a writer and preacher were of a highly respectable grade, and were always directed to promote the virtue and happiness of his fellow-men.

The following is their petition :—

“To the Rev. presbytery of South Carolina, to sit at Nazareth, on the third Tuesday or Wednesday of October next :—

“The remonstrance and petition of the united congregations of Hopewell, on Keowee River, and Carmel, on Twenty-Three Mile Creek, both of the county of Pendleton, and State of South Carolina,

“Humbly sheweth : That we are left destitute of the ordinances of the gospel in both of our congregations, by the death of the Rev. Dr. Thomas Reese, of whose labors we had share in each congregation as our pastor. We, therefore, make known our destitute condition to your Reverend Body, that you may take our situation under consideration, and grant us supplies in such way and manner as to your wisdom may seem convenient.

“And your petitioners, as in duty bound, will pray.

ROBERT ANDERSON,
JOHN WILLSON,
ROBERT M'CANN,
ROBERT HENDERSON,
ANDREW PICKENS.”

In pursuance of this request, J. Simpson and J. Gilleland were appointed in October, 1796, and April and October, 1797, and April, 1798, with the addition of A. Brown, at Carmel, to visit them ; and these supplies were probably continued to the close of the century.

CHAPTER V.

BETHLEHEM, and PHILADELPHIA (or EBENEZER), on Cane Creek, and BETHLEHEM (or BETHEL), churches in Pendleton.—In October, 1776, Mr. Andrew Brown was appointed to spend two months on the frontiers of South Carolina, and J. Newton one month on the frontiers of Georgia, in missionary labor ; and they were to receive sixteen dollars and sixty-six cents per month as their compensation. In April, 1797, two congregations, in the fork of Tugaloo, desiring to be known by the name of the United Congregations of Bethlehem and Philadelphia, petition for supplies, the latter especially for Andrew Brown, and one ordained minister in each of the congregations. At the same time, a people on Cane Creek and Keowee, apply. These congregations had been gathered by the recent

missionary labors of Mr. Brown, then a licentiate. Their request is granted, and J. Simpson and A. Brown are appointed. At the October meeting, Bethlehem and Philadelphia seek Mr. Brown's ordination. The application not being sufficiently in the form of a call, was not acted upon till March, 1799, when a meeting for his ordination was appointed. This took place at Bethlehem church, on the 18th of July, 1799, and Mr. Brown was ordained and installed, the sermon being preached by Rev. James Gilleland, and the charge given by the Rev. Francis Cummins. In the list of churches given, in the close of 1799, the name of Philadelphia does not appear, but Rev. A. Brown is designated as the pastor of Bethlehem and Ebenezer, on Cane creek.

We have now gone over all the churches of our denomination that we know have enjoyed the labors of settled pastors. There are a number of names of churches that have been called by the ecclesiastical word "vacancies," which have either been organized churches, or congregations not fully formed. These, as far as mentioned in the minutes of presbytery previous to 1790, we enumerated on pages 561 and 562. We will name those which have petitioned for aid or received supplies during this decade.

FISHDAM (formerly JAGGERS).—This constantly occurs. It was supplied, if we may infer this from the appointments of presbytery, by J. Alexander in 1792, by R. B. Walker in 1793, '94, and '97, by J. Gilleland in 1793, by A. Brown in 1794, by J. Alexander in 1795 and '96. Fishdam Ford is on the Broad river, near the southwest corner of Chester, and there is a post-office of that name a few miles from it in Union. Fishdam Ford is on a route formerly much travelled. Families by the name Jaggars live at the present time above the Ford who are Presbyterians. Tyger river is about ten miles distant, and the Presbyterians on that stream may have united with others on Broad river, and east of it, in maintaining worship near Fishdam. Population is continually changing. There is a Methodist people now in that vicinity, some of whom, viz: the Glenns, came into this neighborhood before the close of the century.

GOLDEN GROVE, or "THE GROVE," was supplied by R. B. Walker in 1794, by A. Brown in 1796, by J. Gilleland in 1796 and '97. It is still a preaching station, some ten miles south from the court-house, in Greenville district.

UPPER and LOWER UNION.—J. B. Davis, in his historical

sketch of Bethel presbytery, says these are extinct, the new organization of Cane Creek occupying their places. According to Rev. J. H. Saye, Lower Union was superseded by the church of GRASSY SPRING.

ENOREE.—Once mentioned. The present church of ANTIOCH may be its successor.

INDIAN CREEK.—The locality of an ancient house of worship, and of a congregation formed about the year 1768. Supplied once by James Wallis, and once, in 1798, by J. Templeton, in this decade. One of the churches ministered to by Robert McClintock was Indian Creek.

GEORGE'S CREEK, near Pickensville, in Pickens district, is still (1869) a preaching place of the Evangelists of South Carolina presbytery.

BEAVER DAM is named in 1791, among the small societies unable to support a pastor. The locality is unknown.

BUSH RIVER, in 1791, is named among the societies unable to support a pastor. Bush river is a stream which rises in Laurens, and extends through the central parts of Newberry. Its members may have been represented afterwards in the church of Gilder's Creek.

REEDY BRANCH and CUFFEY TOWN, in April, 1786, petitioned to be taken under the care of presbytery. Reedy Branch is an affluent of Long Cane creek, in the southwestern part of Abbeville. This station was visited, at the appointment of presbytery, by James Templeton in 1787, and by John Springer twice in 1789. There is a Cuffey Town creek in the northwestern part of Edgefield. James Templeton supplied Cuffey Town in 1788. Robert Wilson and Mr. Williamson in 1794.

"In the years 1766 and 1770, a considerable number of Palatines arrived in Carolina. They were settled in the township of Londonderry, in Edgefield district, at a place called Cuffey Town. In 1770 the Society for the Propagation of the Gospel in Foreign Parts sent the Rev. Samuel Fred. Lucius as a missionary to this people. In a letter dated at Cuffey Town, October 25, 1770, he informed the society of his arrival in the Province the preceding April, and that he had officiated in his mission for the first time, on Easter Sunday, to a numerous and attentive congregation. He stated that he had two hundred families under his pastoral care, who had been so long without the ordinances of religion that their children were growing up 'likesavages.' From April 13 to September 29, he had baptized forty children and thirty adults; and the Lord's Table

was attended by sixty communicants. No Episcopal clergyman has been settled here since the Revolution."—(Dalcho, p. 389.)

"That whole region of country lay in the course of the tide of immigration by way of Charleston, Cambridge or Ninety-Six, towards the Savannah river. It accords with my observation that removals within the State have mostly been from the South towards the North. At the dates indicated it was likely to be greater than at any period that has fallen under my observation. It was then that Greenville and Pendleton were filling up, and two channels of immigration were pouring people into Abbeville—one from North Carolina and Virginia, the other from Ireland. I may remark on the facility with which the first settlers in our country effected removals, and the motives which led to them. As a general rule they did not expect to cultivate much land, or put up costly buildings. They kept large stocks of horses, cattle, and some swine. These animals could not only subsist, but flourish upon the natural productions of the soil. They constituted the wealth of the people. The wild game was sought, not only for profit, but amusement. When people came with money and wished to buy land for cultivation, the first settlers were willing to relinquish their claims for a fair equivalent, and push out into the wilderness. So that I infer that our people that were in the Cuffey Town region in the last ten years of the last century, might have been found at the commencement of this, in Pendleton, or parts of Georgia contiguous. In their stead a people from Ireland, so attached to the use of Rouse's version in religious worship as to consider the Presbyterians idolaters, came to occupy." As to Reedy Branch, "I think our body was supplanted by others to a considerable extent in this section. The Associate Reformed exist in that neighborhood in great numbers, and the introduction of Watts's version gave great offence to our people."—(Letter of Rev. James H. Saye.)

THICKETTY, supplied by R. B. Walker in 1793.

MILFORD, supplied by W. C. Davis, H. Hunter, and Wm. Montgomery, in 1793. It had been united with Nazareth, under W. C. Davis, in 1791 and '92.

HITCHCOCK was a locality which Robert Finley was directed to supply in 1785. It is not mentioned in subsequent enumerations. He was then settled at Waxhaw, and is directed to supply Bethesda, Cedar Creek, and Hitchcock. Hitchcock Creek was a locality in Anson county, North Carolina,—see

Records of the Presbyterian Church, pages 403 and 405—at which Mr. Harris was to preach, in 1770. It is a tributary of Great Pedee, on which Rockingham is situated. There may, however, be no connection between these two places.

NEWTON, at the head of Tyger river, was received as a society, October, 1796, and James Templeton was ordered to supply it. It is mentioned as a vacant church at the close of the century and afterwards. Its locality is unknown to the present writer.

The jurisdiction and missionary labors of this presbytery extended over the upper portion of Georgia, beyond the Savannah, until the organization of Hopewell presbytery in March, 1797. In October, 1785, the presbytery, at its session at Jackson Creek, received John Newton, late a probationer from Orange presbytery, under its care, and ordered him to supply one Sabbath at Bethesda, and in Georgia at discretion. He was appointed to Duncan's Creek, in South Carolina, and to Providence and Bethsalem, in Georgia, and the rest at discretion, in October, 1786. In October, 1787, a people on Cann's creek petition to be taken under care, and to be known by the name of Bethel, in Georgia. Mr. Newton continued to labor in our sister State. A call had been presented from Bethsalem, Georgia, for his services in April, and measures were taken for his ordination. This took place at Duncan's Creek, October 18, 1788, Rev. James Edmonds preaching the sermon, and Rev. Francis Cummins giving the charge, and he was solemnly set apart to the above ministry by fasting, prayer, and laying on of the hands of the presbytery. Mr. Newton was received by Messrs. Park and Gilham, in the name of the people who called him in Georgia. On the 13th of April, at Long Cane, Bethany, Siloam, Goshen, Ebenezer, Salem, Little Britain, in Georgia, Bethlehem, New Hope, Falling Creek, Georgia congregations, petition for supplies, and appeals were brought up from time to time from the churches. Meanwhile, Mr. John Springer, who had been under the care of Orange presbytery, but had taken charge of a school at Whitehall, made application to presbytery by letter,* which

* Dated Cambridge, October 6, 1787. From this letter we learn that the presbytery of Orange "had discontinued his name on their books for some time past, but if the South Presbytery insisted on a formal dismission he should have it as soon as they convened." It is probable that he had devoted himself to teaching for some years. Tradition makes him the first president of the college at Cambridge. The name *Ninety-Six* had been changed to Cambridge, as we have seen, in anticipation of the hoped for-future eminence of this institution.

was seconded also by a communication from Rev. Hezekiah Balch, John Harris, and Andrew Pickens, desiring that his parts of trial, appointed by Orange presbytery, might be heard at an intermediate presbytery, which was accordingly appointed. His licensure, however, did not take place till the 18th of October, 1788. He continued to teach, but supplied the vacant churches that were near.* In April, 1790, calls were presented to presbytery from Providence, Smyrna, and Washington, Wilkes county, then lately organized, for Mr. Springer. Giving up calls which he held from Little River, Rocky Creek, and Cambridge, which were in his hands, he accepted these, and was ordained by the presbytery of South Carolina, at Washington, July 21, 1790. The ordination service was conducted under the shade of a tall and spreading poplar, now of very large dimensions, standing on the grounds of A. L. Alexander, Esq., no house of worship being yet built. The house of worship of the Smyrna congregation stood some five miles southeast of Washington, on the Augusta road. Mr. Springer was the first Presbyterian minister ordained south of the Savannah river, and was the first minister in the up-country of Georgia. He had charge of an academy in great repute in Washington, Wilkes county, at which John Forsyth, minister to Spain, member of Congress, and governor of Georgia, was fitted for college. He was assisted in this school by Rev. Hope Hull, an eloquent preacher of the Methodist church, and the father of Hon. Asbury Hull and Dr. Henry Hull and of the wife of Prof. James P. Waddel, of Athens."—(White's Statistics of Georgia, pages 256, 596, and his Historical Collections, pages 233, 395. Dr. J. S. Wilson's "Dead of the Synod of Georgia," page 16.) The appointments of Mr. Springer for the supply of vacant churches were generally at his discretion. Once he was appointed to visit the congregations of Little Britain and Goose Pond. He was moderator of the presbytery at Fairforest, April, 1794. He was an attractive preacher, and delivered his discourses, which were unwritten, with uncommon ease and elegance. The lecture and sermon which were parts of trial before presbytery were published in 1805, at the press of Hobby and Bunce, Augusta, by his attached friends, and they were probably all that were found among his papers. A short sketch of his life was prefixed to these, from which we learn that he was born near Wilmington, Delaware, about the year 1745. In

* Rocky Creek, Cuffey Town, Little River, Indian Creek, Duncan's Creek; April, 1789, Cambridge with Rocky Creek called him, also Little River.

his earliest days he had only the advantages of an English education, and was devoted to the pursuits of agriculture. His religious experience, and the dealings of God with him in his early life, will be best understood by the following letter, addressed by him to Mr. Thornton, a benevolent merchant of London, who had become acquainted with his character, and manifested a deep interest in his welfare.

“PRINCETON COLLEGE, 16th June, 1772.

“VERY DEAR AND WORTHY SIR,—As you desire me to give you a relation of my experience, I shall comply without any excuse or apology. I had from about the age of six years till two-and-twenty, been, from time to time, under some convictions of my miserable condition by nature. But the impressions which I had in my childhood, and for years afterwards, were neither deep nor lasting. However, I believe I generally felt more anxiety about my soul than those around me did.

“At the time above mentioned (viz., my twenty-second year) it pleased God to lay before me in a very affecting light my wretched state by nature and practise. My convictions were much more thorough and rational than before, and my distress more piercing and permanent; so that I resolved at once to forsake all known ways of external sin and wickedness. I was convinced of the sinfulness of my nature as well as of my outward conduct. I was willing to do everything short of yielding up my heart to God, that I might be saved from the wrath to come.

“The minister under whom I then lived being a man of bad morals, I had no opportunity of conversing with any: I would have given all the world for a skilful guide. After I had been under these exercises about four months, I heard a Swedish minister from Philadelphia preach, who, in a private interview I had with him after the sermon, gave me some very salutary advice. At parting, he invited me to pay him a visit. I also joined a religious society which was instituted by his means in the neighborhood of Wilmington. Shortly after this I heard him preach again; at which time I was very anxious to know what faith was. But, although it so happened that he preached on that subject, I did not understand anything he said; so little knowledge had I of the things of religion.

“After this sermon was ended, he conversed with a number of young persons at his own house; one of whom gave an account of the change which God had wrought in his soul; and upon hearing him I could scarcely forbear bursting into tears. Religion, at this time, appeared beautiful and excellent; I thought it was well worth spending my life for, even though I should never have in this world any comfortable assurance of my interest in the divine favor.

“On my return home in the evening, I was disconsolate under a view of my perishing condition: and my heart seemed to be somewhat tender and easily affected; but presently after this I was in a sweet serene frame of mind. I was taken up in contemplating the works of God, in which there appeared an unspeakable beauty and glory. The same views and feelings next morning increased; all nature, in silent though powerful language, seemed to proclaim the being, perfections, and glory of God. I felt myself surrounded with deity.

“I went home under a deep sense of my being most righteously condemned; wondering that God had suffered so vile a creature to breathe his air or tread upon his earth so long. I told my parents in a flood of tears, what a fearful thing it was to fall into the hands of the living God. The same day, as I was bathing myself, these words were, as it were, whispered

to my soul, 'Son, be of good cheer, thy sins are forgiven thee.' I was greatly afraid lest Satan was transforming himself into an angel of light to deceive me, and at the same time prayed that God would not suffer me to be deluded. I continued all that day in a sweet and delightful frame of mind. In the evening of the same day, as I was returning from a visit to one of my relations who was under some religious impressions, I had such a view of my odious and vile nature, that I burst out into loud cries, and continued crying for near two hours. In this condition I came home, which occasioned my parents and the family to think I was disordered in my mind, little knowing what sweetness I felt in the midst of all this sorrow.

"I felt at this time a bleeding compassion for the souls of my fellow-men: I could not look upon my parents without tears, when I thought of their being in a state of nature. The glory of the mediatorial character of Christ appeared in an amazing light: I could have risked ten thousand souls upon his merits. The Bible appeared to me like a new book—every line and page seemed, as it were, to shine with glory. About this time I had such a view of the divine glory that my soul was ravished, and for the space of half an hour was, as it were, lost in the contemplation thereof. My heart glowed with an ardent flame of love to the ever-blessed, glorious, and compassionate Saviour, who had thus visited and redeemed one of the most unworthy of his creatures. Such compassion and benevolence did I now feel for my fellow-sinners, that I thought I could cheerfully have burnt at a stake to have saved only one of them from eternal ruin and misery.

"Under these views and exercises, I was stirred up to converse with my relations and neighbors. For some time I could not speak to them without tears. Soon after this I felt a strong desire to become a preacher of the gospel, and intimated my desire to my parents, requesting their approbation and assistance. They readily consented, and accordingly I began my studies under the direction of Mr. Smith* of Pequea, a pious dissenting minister, about thirty miles from my father's. About seven months after I had begun my education, the Lord poured out his spirit upon the whole of the students in that seminary, and many in the adjacent neighborhood. Many of those who were the subjects of this blessed work, told me that God had made use of me as the instrument of it.

"Shortly after this I went to Princeton, and put myself under the direction of Dr. Witherspoon. Everything was agreeable here. I found some pious companions—strict order and diligent application generally prevailed among the students, indolent and vicious persons were discountenanced and despised. A revival of religion began here also the next spring after I came to this place. It began with two of my classmates with whom I had conversed warmly and frequently on the nature and necessity of true religion. My soul was much engaged with God for some time before this blessed visitation, in praying that he would pour out his spirit upon us. A general seriousness took place in a few days, not only in the grammar-school, of which I was then a member, but also through college. There were a good number of those who hoped they experienced a saving change of heart. This was a blessed season of God's love to my soul. After the decay of this blessed season of grace, I began to apply myself more closely to study in order to enter college, upon which I perceived an abatement of the life of religion in my soul, and I enjoyed little comfort for a year and a half, till God was graciously pleased this spring to visit us again with an effusion of his Holy Spirit. A solemn seriousness and an anxious solicitude about eternal

* "The Rev. Dr. Robert Smith, who died a few years since, and was the father of Dr. Samuel S. Smith, the present president of Princeton college, and of the Rev. Dr. John B. Smith, who died in Philadelphia in 1745."

things prevailed. This was likewise a blessed season of God's love to unworthy me. My soul does truly magnify the Lord, and my spirit does rejoice in God my Saviour, in God my exceeding great reward. The ever blessed and never enough adored Lord Jesus, has given me such views of his divine glory, and such a sense of his redeeming love and pardoning mercy, that my mind is in one continued rapture. It is now five days and nights since I have closed my eyes. God's comforts fill my soul with such ineffable sweetness and joy, that they are infinitely more refreshing than all the rest or sleep that I could possibly have enjoyed in the same space of time. How beautifully hath Dr. Watts described the language of the soul in this situation? Lord, how divine thy comforts are! How heavenly is the place where Jesus spreads the sacred feast of his redeeming grace!

"This blessed revival has begun to decline, though a regular behavior, and a diligent improvement of time, prevails among the greater part of the students. By the prudent care and watchfulness of the governors of the college, a happy order and harmony in general is preserved. There is a spirit of inquiry into the truths of religion, among the serious students. In this merciful day of visitation, there are a good number who I hope have experienced the saving influence of the divine spirit upon their souls. This house was solemnly dedicated to God by its original founders, some of whom are still living. They were the lights of the age in which they lived. These holy men spent whole days and nights in prayer to God for his blessing upon it; he has graciously regarded their prayers by blessing the house with that choicest of all blessings, his own divine presence. There have been three or four remarkable revivals of religion in it since its first institution. It has been blessed with a succession of the most eminently pious and learned presidents, as Mr. Dickinson, Mr. Burr, Mr. Edwards, Mr. Davies, and Dr. Finley, who died in a quick succession. Dr. Witherspoon is the sixth and last president, and for his abilities and learning, as well as piety, is highly respected. May the same hand that has reared and supported this institution, continue to bless it to the latest ages and to make it a continual fountain from whence streams may issue to make glad the city of God. Thus, dear sir, I have given you a faithful account both of my experience and the state of the college. May I never forget how much I am indebted to the divine goodness for his infinite mercy to me, one of the most unworthy of all that he has thus visited.

"I am, dear sir, your sincere friend,

"JOHN SPRINGER."

From a sense of his own unworthiness, he did not enter the ministry till a later period than many of his friends wished and expected. During the war of the Revolution he was invited to the station of assistant tutor in the infant college of Hampden Sidney. When Virginia became the seat of war he retired to North Carolina, where he opened an academy. He then removed to South Carolina, where he taught with distinguished success at Whitehall and Cambridge, before and after his licensure.

In the month of August, 1798, he was called to attend the funeral of a venerable friend, John Talbot, Esq. The excessive heat of the weather, and the length of time Mr. Springer spoke at the grave, were thought to have brought on the fever which proved fatal to him. His disease assumed an alarming type.

What few expressions dropped from his lips in his lucid moments were either evidences of his own believing hope, or of his earnest desire that his surviving friends should secure an interest in the divine favor. In the evening of September 3d, 1798, he was released from the pains and cares of this world, and "this mortal put on immortality." His ministry was short, but fruitful in good, and his memory is not yet forgotten. He died at the age of fifty-three, greatly lamented.

In October, 1789, Robert M. Cunningham was taken under the care of the presbytery of South Carolina. He was born in York county, Pennsylvania, September 10th, 1760. When he was in his fifteenth year, his father removed to North Carolina. In 1782, he entered a Latin school taught by Robert Finley, (afterwards pastor at Waxhaw,) near Rocky river, North Carolina. He afterwards entered the school taught by Robert McCulloch, at Bethel, York, South Carolina, where he remained two years. He completed his preparation for college under Dr. Joseph Alexander, at Bullock's Creek. He was graduated at Dickinson college, in 1789, was licensed by South Carolina presbytery, September 29th, 1791, "and received a competent number of appointments." Those mentioned in 1792 are one at Purity, two at Bethesda, one at Lebanon, and two at Ebenezer, Georgia. In September, 1792, calls for his services from Ebenezer and Bethany, Georgia, were put into his hands, the first of which he accepted. He was ordained the pastor of both churches (having reconsidered the call from Bethany), at an intermediate session held at Ebenezer, July 31, 1793, at which only Daniel Thatcher and John Springer were present. He continued to preach to these churches, says Dr. J. S. Wilson, till 1808, when he removed to Lexington, Kentucky, and became colleague pastor with Rev. Dr. Blythe. Here he remained till the autumn of 1822, when he removed to Alabama, and settled at a place called Moulton, thence removed to Black Warrior river in the neighborhood of Tuscaloosa. He was instrumental in forming the church of Tuscaloosa, and another in Carthage. He occupied the pulpit of Tuscaloosa church about eight years. He was honored with the degree of Doctor of Divinity, by Franklin college in 1827, and died July 11th, 1839, in the eightieth year of his age.—(Sprague, iv., 58; Dr. J. S. Wilson, "The Dead of the Synod of Georgia," p. 16.)

September 29th, 1791, William Montgomery, who had been educated at Mt. Zion college, Winnsboro, was received upon trials. At Bullock's Creek, on the 16th of April, 1793, he received license to preach, and in April, 1794, was appointed to sup-

ply at Orangeburg, Turkey Hill, and James and John's Island. In September of the same year a call was presented to him from Sharon and Fergus Creek in Georgia. In April, 1795, a call was preferred to him from Siloam and Little Britain, which he accepted, returning the first; and at an intermediate session at Greensboro, Georgia, at which John Newton, John Springer, Robert M. Cunningham, and Moses Waddel were present, he was ordained.—Rev. John Newton preaching the ordination sermon from 2 Cor. v., 20, and Rev. John Springer delivering the charge to the newly ordained pastor. He became pastor of the New Hope church, and went to the West about 1812, and is supposed to have died in the State of Mississippi.—(Minutes of Presbytery, and Dr. J. S. Wilson, "Dead of the Synod of Georgia.")

CHAPTER VI.

Meanwhile, Moses Waddel had been received on the 11th of April, 1793, as a licentiate bearing letters of dismissal from the presbytery of Hanover, in Virginia. And as he was destined to act a prominent part as a minister of Christ, and an educator of youth, in this part of the United States, we deem it not inappropriate to introduce here some passages from an autobiographic sketch of his extraction, and the struggles of his early life, which he commenced doubtless for the instruction of his own family, and never contemplated its publication. There are revelations as to the struggles of the earlier settlers of this country, as to the temptations of the young man, as to the dealings of God with his own soul, and as to what integrity, self-denial, and a resolute will can accomplish, which would well repay the labor of perusal.

He was born on the 27th of July, 1770, in Iredell, then Rowan county, North Carolina. His father, William Waddel, emigrated from the neighborhood of Belfast, Ireland, after a season of affliction in which they lost a daughter and an only son, which broke up, in a measure, the attractions of their old home, and led them to seek a new one in the West. Their intention was to have settled in Georgia, but baffling storms drove their vessel to Charleston, where the parents, with their five female children, landed on the 25th of January, 1767. Meeting soon after with a man from North Carolina, who represented that portion of the country in glowing colors,

and proffered his assistance in their removal, he concluded to seek his fortunes in that region, and settled on the waters of the South Yadkin river. Fifty guineas and a few shillings were all that were left them on their arrival in Charleston. But frugality, industry, and trust in Providence carried them forward. Here Moses Waddel, the tenth child and fourth son, was born, whose tenure on life was so feeble that, having received him, as it were, from anticipated death, they called him Moses, after the ancient prophet.

In May, 1777, he was entered as a half-scholar in the school of Mr. James McEwen, who taught some three miles from his father's, where he received about six months' tuition, and exhibited remarkable proficiency for one of such tender age.

In the summer of 1778, the Rev. (afterwards Dr.) James Hall, who had been settled over the congregations of Concord, Fourth Creek, and Bethany, conceived the design of establishing a grammar-school for the youth under his charge, which he carried into effect; opening it on the 28th of October, 1778, under the name of "Clio's Nursery," on the north side of the South Yadkin, under the tuition of James McEwen. This was six or seven miles from the residence of Mr. Hall; but though not himself the teacher, he was its originator and responsible head. Here, under the persuasion of his neighbors, and especially of Robert King, Esq., old Mr. Waddel, with many misgivings, yet at last trusting in Providence, placed his son Moses under the tuition of Mr. James McEwen, then a student of divinity. This was during the stirring period of the Revolution. In about a year Mr. McEwen was licensed, and commenced his ministry with pleasing prospects, but after a twelve-month fell a victim to the small-pox. In November, 1779, the school fell under the care of Rev. Francis Cummins, then a student of theology under Dr. Hall, the distinguished divine of whom we have spoken in the preceding pages, many of whose grandchildren were afterwards the pupils of Dr. Waddel. The school was suspended after the fall of Charleston, but was recommenced under the instructions of John Newton, afterwards a preacher of the gospel, in April, 1782, and then passed under the care of Samuel W. Yongue, afterwards of Winnsborough. He then attended for a season an English school, to perfect himself in branches overlooked in his higher studies. At this time he was recommended as an assistant tutor in the academy at Camden, but his father objected on account of his extreme youth. Yet at the urgency of gentlemen some fifteen miles from his father's, he commenced his

career as a teacher on Hunting creek, on the 15th of October, 1784, being then but fourteen years of age, and was wonderfully successful. He had twenty pupils in English, and six or seven in Latin, his salary being seventy dollars per annum, for services for which he afterwards received thousands.

In the latter part of 1786, he removed to the newly settled Greene county, in Georgia, where, on that frontier neighborhood, near the North Ogeechee river, he opened a school, which was broken up by an invasion of the Creek Indians, in the succeeding summer. His parents now contemplated a removal to Georgia. In his impatience he preceded them; but he found that the Indians had crossed the Oconee, had burned Greensboro, and committed several murders still nearer. He now went to Augusta, hoping to obtain a position in the Richmond academy, in which he was disappointed, a punishment, he thought, for the filial disobedience which had led him to act contrary to parental advice, of which he resolved never again to be guilty. In 1788, he opened another school, nearly in the same neighborhood, where, at *Bethany*, the Rev. Daniel Thatcher, then a missionary of the Orange presbytery, had organized a Presbyterian church. Here young Waddel, as yet but fifteen years of age, though saluted by the name of Dominie, was exposed to the snare of certain amusements so attractive to the young, but which his conscience, under the influence of early education, disapproved. And now the things of this world, and those of the world to come, came into conflict. By frequent personal interviews with Mr. Thatcher, and by attendance upon his preaching, and that of ministers of other denominations, he became deeply impressed with a sense of religious duty, resorted to religious reading and secret prayer, was led to "embrace, receive, and rest upon the Saviour for the whole of his salvation," and was received into the membership of the Presbyterian church. At this communion, at *Bethany*, he had sweet and instructive Christian intercourse with Mr. Robert Creswell, of Wilkes, who had come twenty-five or thirty miles to this meeting, and again at a communion at Smyrna church, Wilkes county, near Mr. Creswell's, with him and a Mr. George Calhoun, an elder who lived a few miles northwest of Washington, a poor man, but mighty in the Scriptures. After this he conducted a social worship, by singing, prayer, and the reading of sermons of approved divines, at the request of Mr. Thatcher and the session, on vacant Sabbaths.

In the midst of this, he fell into the deepest spiritual

despondency and gloom, which weighed upon his spirits, bowed him deep in the dust, and preyed upon his health. His description of this is truly affecting. He was obliged at last to dismiss his school, to go and seek of Mr. Calhoun and Mr. Creswell that spiritual advice his heart longed for. These experienced servants of God were able to give him much excellent counsel, Mr. Creswell especially cautioning him against excessive attention to reading and intense thought. "Commit thy way," says he, "unto the Lord, and thy thoughts shall be established; trust in him, and he shall bring it to pass." At last, under a communion sermon of Mr. Thatcher's, at Bethany, from Romans v. 6, he obtained so clear and comfortable a view of the plan of salvation and of the Saviour's love, that he was filled with peace and joy. He now determined to study for the ministry, and, acting under the advice of Rev. Mr. Springer, then teaching at old Cambridge, in Abbeville district, he set out for Hampden Sidney college, in the fall of 1790; he entered the senior class on the 3d of January, 1791, in September of which year he graduated, after a college course of eight months and twenty-six days. On the first of August he had been received under the care of Hanover presbytery, and on the 12th of May, 1792, after the usual examinations and trials, he was licensed to preach the gospel. After remaining for some time in Virginia, he returned to the South, and resided for a season in the family of Mr. Thomas Legare, of South Carolina.

About this time, September, 1793, he was appointed by presbytery to preach as a supply at James Island, John's Island and Wadmalaw, and Dorchester, once each, and the rest of his time in Georgia. We next find a people on Coldwater petitioning presbytery to be received under its care, and to be known as New Hope, and at the same meeting, April, 1794, a call for half his labors by Carmel church, Georgia, was forwarded to presbytery and by him accepted. At a special meeting at this church, held on the 5th and 6th of June in that year, he was formally set apart and received into the order of gospel ministers, the ordination sermon being preached by Dr. Cummins, from Ezekiel xxxiii., last clause of the seventh verse. In 1793 or 1794 he opened a school in Columbia county, Georgia, about two miles eastward from the village of Appling. After teaching here for several years he removed to the village, where he continued his labors for a short time previous to his removal to South Carolina. The circumstances of his first marriage and his general appearance at this period

of his life, are thus described by a lady who was familiarly acquainted with his history and to whom we are indebted for many reminiscences and traditions of the churches of Abbeville :

“In 1794 an appointment had been made for a new preacher at a school-house called Brewer’s, a few miles from Hopewell church, and just midway between the waters of Little river and Calhoun’s creek. It was on a week day, but a considerable audience had assembled ; for some indistinct and flying rumors had excited the curiosity of the Scotch-Irish colony. There were some blank countenances, however, when a very young man, of somewhat low stature, and rather boyish face, arrived and mounted the stand. His dress was plain and well suited to the times, his step manly and positive ; but the calm gray eye and heavy brow, when in repose, gave no indication of confirming the story which the ‘trumpet tongue’ of fame had sent before him. He arose and stated his text in a voice which arrested the attention of his hearers ;* it was deep, harmonious, and decided ; and as it rolled on in earnest and pointed declamation, like some smooth stream, rapid yet clear, the interest of the audience was manifested in a surprise, which, at the close of the service had reached its climax of delighted admiration. Then the people crowded round him, and a contest which bid fair to be scarcely amicable, arose as to the privilege of entertaining this wonderful young stranger. This point was at length conceded out of sheer respect, and he went with Mr. Patrick Calhoun, the patriarch of the flock.

“We have often heard him describe with the pleasing garrulity of age, this first visit to the Calhoun settlement. That evening’s hospitable entertainment around the wide old-fashioned chimney—the sire in one corner, the fair old matron in the other, and beside her an interesting and only daughter—after some time a door was opened and a youthful head with very dishevelled locks and strong features, peeped in, but was instantly withdrawn. This was the introduction of the great teacher to his yet greater pupil, J. C. Calhoun ; what a page in his destiny did that door open to the incipient statesman. There sat a slender and smooth-cheeked man, with a bold brow and resolute gray eye, who was to become his future brother-in-law ; and was to be his pilot through the first shoals of his restless and ambitious life ! But the young min-

* It is said that those who heard him only in his later years could form but little idea of the depth and harmony of his voice, and the exceeding smoothness and volubility of his diction.

ister—what were *his thoughts*? As dreams are said to be the duplicates of our waking ideas, we shall see. On retiring to rest that night, he dreamed that he had married the lovely Catharine, and that she died soon after her marriage. Though there was nothing remarkable in the dream, there was something strange in the sequel; for in little more than a year it was literally fulfilled.

“He was at this time, though but little past twenty years of age” [he was twenty-four], “principal of a classical school in Columbia county, Georgia; and soon after his marriage, the young John C. Calhoun, then thirteen years of age, was placed under his care; but upon the death of his wife and father-in-law,* the school was suspended for several years, the young minister devoting himself almost exclusively to missionary labors, which, from the increasing opening of fields before him, and from the peculiar religious excitement now awakening, he felt was demanded of him.”

In October, 1796, he was again appointed to preach at John's Island and Wadmalaw. Soon after this, on the 3d of November, 1796, the synod of the Carolinas separated the territory southwest of the Savannah, and detached the Rev. John Newton, John Springer, Robert M. Cunningham, Moses Waddel, and William Montgomery from the presbytery of South Carolina, and these brethren meeting at Liberty church, Georgia, now Woodstock, on the third Thursday, being the 16th of March, 1796, under the order of synod, held the first meeting of the presbytery of Hopewell; which was opened by a sermon from Rev. Mr. Springer, from Luke iv. 18. Mr. Springer was elected moderator, and Mr. Waddel clerk; three elders, Ezekiel Gillam, James Darrach, and Ludowick Tuggle being also members.

The services of Dr. Waddel were through the remaining years of this century bestowed upon Georgia, where he opened a school in Columbia county. The remaining and the larger portion of the life of this eminently useful man belongs to the next century, and we reluctantly refrain from pursuing it here.

There was another eminently useful clergyman who should be held in remembrance by the churches in upper Georgia, as well as by our own—Daniel Thatcher, who was born in New Jersey. His early studies were conducted under Dr. James Hall, at “Clio's Nursery.” He was reported as a candidate by Orange presbytery in 1786, and in 1782 as having been ordained.

* Patrick Calhoun, Esq., died February 15, 1795.

About 1781 or 1782, is, then, the year of his ordination.—(Minutes of Synod of New York and Philadelphia, pp. 486, 494. Minutes of Assembly, p. 19.) He is reported as a minister of the presbytery of Orange, without charge, in 1789. He sits in South Carolina presbytery as a corresponding member, Oct. 9, 1787, and March 18, 1788. April 13th, 1790, he expresses by letter a wish to become a member and to receive appointments in Georgia. In April, 1791, he is again present, and on April 11, 1793, is received by a dismission from Orange presbytery. He continued laboring chiefly, we believe, though not exclusively, in the State of Georgia, until about the commencement of the year 1795, when he visited his native State. He then took a mission under the General Assembly into the Genesee and Lake country of New York, for a twelvemonth; during which he gathered nine churches, administered the Lord's Supper ten different times, baptized twenty-six adults and two hundred and fifty or more children and minors. From views of duty toward God and a people greatly destitute of the gospel, he accepted a second appointment as missionary to those frontier parts, not seeing so much of a field opened to his ministry in the South. He thinks it probable that most of his future life will be spent at the North, but hopes to visit his fathers and brethren in two years, if life should be spared. Fearing they would think it wrong that his name should burden their minutes through so long an absence, he requests, unless they should prefer otherwise, that he may be dismissed to the presbytery of Hudson, or serve one more convenient, and that their letter of dismission should be addressed to the care of Rev. James F. Armstrong, of Trenton. His request was complied with. His report was made to the General Assembly, with the information that he had received on his mission £34 18s. 8d. from the people. He was reappointed with other missionaries at the monthly salary of forty dollars, but it is recorded that he died in the month of August, 1796, in the discharge of his important trust, to the great loss of the church.

The following is his account of the origin of some of the churches in Georgia to which he ministered.

GREENE COUNTY, STATE OF GEORGIA.

April 2d, 1792.

REVEREND FATHERS AND BRETHREN:—Agreeable to what I have understood, the General Assembly requested of the respective presbyteries of the synod of New York and Philadelphia, and agreeable to the request of your Reverend Body,

I now undertake to give some account relative to the planting and apparent rise of those churches now vacant in these parts, particularly where I am supplying at present.

"I am, etc.,

"DANIEL THATCHER.

"BETHANY CHURCH, I believe, was settled in the year 1788, and still exists as a church in Harris's settlement, near the waters of Ogeechee, but by frequent deaths amongst the members of said church, and frequent emigrations of families belonging to the church, it is at present somewhat fewer in number and strength.

"EBENEZER CHURCH, on the waters of Shoulder-Bone, and in Greene county, was also settled about the close of the year 1788, has gradually been growing in number and strength until the present time, and appears still promising in these respects.

"SILOAM CHURCH, on the waters of Richland Creek, near to, and including Greensborough, was settled about the year 1790; has also been increasing in number and strength in some degree until the present time, and appears still promising in these respects at present.

"GOSHEN was also settled about the year 1790, near Greensborough, is but inconsiderable in number or strength at the present time.

"LITTLE BRITAIN CHURCH, on the waters of Little river, was also settled about the year 1790, and from present appearances we trust it may yet become something important.

"BETHLEHEM CHURCH was settled about the year 1789 on the waters of Little river; still exists as a church, but few in number, and seldom supplied, on account of its situation.

"RICHMOND CHURCH, near the Kiokees, settled about the year 1788, and something grown in number and strength since it was settled.

"Some people on Little Ogeechee and on Buffalo waters have lately attempted to congregate themselves in the denomination of Presbyterian churches; yet their prospects are not very superior."

The following is the Rev. John Newton's history of the churches of New Hope, Beth-Salem, Little Britain, and Siloam, written in 1792:—

"These churches are situated nearly in a direct line with each other from north to south, on the western frontier of the State of Georgia, in the counties of Elbert, Oglethorpe, and Greene. Of these four churches, BETH-SALEM was the first organized.

In the year 1787 the people of this church called Mr. John Newton, probationer, under the care of the South Carolina presbytery, to be their pastor. Their call was accepted, and he, the said Mr. Newton, was ordained in 1788, and did then become, and is still, the pastor of that church. In 1789 and 1790 religion was somewhat lively in Beth-Salem, but at present a kind of indifference with respect to gospel ordinances too much prevails. The above mentioned churches are made up chiefly by emigrants from the western parts of Virginia and North Carolina, with some few from South Carolina. In the bounds of these churches there are many of the Baptist denomination and several Methodists, which circumstance alone is a sufficient reason why they should be weak. No one of these churches alone considered itself able to support a pastor. They have greatly suffered by the Cherokee and Creek Indians. Those savages often visit the more exterior parts of the country in small plundering parties, and on such occasions do often commit murder, which is a continual check to the growth of these churches. It is to be observed, however, that under these distressing circumstances NEW-HOPE has increased in strength these two years past, by a goodly number of worthy members of society from the State of Pennsylvania. SILOAM, also, is making considerable advances. It is the most southern of the four mentioned in this history, and lies in and around the village of Greensborough. The lands there are generally of a good quality, and from this village northward to New-Hope, in Elbert county, the lands on the whole depreciate. The people of these churches in general may be said to be neither wealthy nor poor, and possess the necessaries and many of the comforts of life. Luxury has not as yet spread its baleful influence over this people. The lands being fertile, agriculture is the principal business of the inhabitants. The above mentioned churches have all been formed since the conclusion of the last war in America, and consequently, are now in their infancy."

The presbytery of Hopewell, when first detached from that of South Carolina, was composed as follows:—

Ministers.

Rev. John Newton,

Churches.

Beth-Salem and New-Hope.*

* On Coldwater, an affluent of the Savannah in Elbert county. The church was formed of immigrants from Pennsylvania, among whom were William Fergus, the Graves's, and others.

Ministers.

Rev. John Springer,

Rev. Robert M. Cunningham,

Rev. Moses Waddel,

Rev. William Montgomery,

Churches.

Liberty,* Smyrna,† Washington, and Providence,‡

Bethany and Ebenezer,

Carmel,

Greensboro and Little Britain.

“Vacancies, unable to support a Minister.”

Sharon,

§Joppa,

Siloam,

Goshen,

††Sherril's Creek,

Richmond,

||| Salem.

Fergus Creek,

||Goose Ponds,

¶Great Kioka,

**Kettle Creek,

‡‡Falling Creek,

Concord, in Wilkes county,

BOOK FOURTEENTH.

CHAPTER I.

HAVING brought the history of the presbytery of South Carolina down to the formation of the Hopewell presbytery in Georgia, and what appertains to South Carolina to the close of the century, we will add two statistical tables, one made out by a committee of the presbytery of South Carolina, October 1st, 1791, near the beginning of the decade, and one

* Now Woodstock. † Now merged in the Washington church.

‡ Now Mount Zion, Wilkes county.

§ A preaching station of Dr. Waddel. *He* “went down to Joppa:” merged perhaps in Lexington. One of his pupils, writing to him from Princeton college, which he had then entered, compared the preaching he heard in New Jersey with *his* free and outspoken pulpit discourses at Joppa.

| Goose Pond, an affluent of Broad river, in Oglethorpe county.

¶ Great Kioka, an affluent of the Savannah, in Columbia county.

** Site of the battle of Kettle creek, fought by Pickens, Clarke, and Dooly. An affluent of Little river.

‡‡ An affluent of Little river.

‡‡ An affluent of Broad river. There is a Falling Creek also, an affluent of the Oconee.

||| Merged probably in Woodstock.

drawn up in 1799, after the Hopewell presbytery was detached.

The annual report to the synod of the Carolinas, October, 1791 :—

“The presbytery of South Carolina consists of the following members, viz. :—

| | |
|------------------------|---|
| Rev. Joseph Alexander, | Bullock's Creek, |
| “ James Edmonds, | |
| “ John Simpson, | |
| “ Thomas Reese, | Salem, (B. R.) |
| “ Thomas H. McCaule, | Lebanon, (late Jackson's Creek.) |
| “ James Templeton, | |
| “ Francis Cummins, | Rocky River and Hopewell, (late Lower Long Cane.) |
| “ Robert Hall, | Upper Long Cane and Greenville, (late Saluda.) |
| “ John Newton, | Beth-Salem. |
| “ William C. Davis, | Nazareth and Milford. |
| “ Robert McCulloch, | Beaver Creek and Hanging Rock. |
| “ John Springer, | Smyrna, Washington, and Providence. |
| “ James W. Stephenson, | Williamsburg and Indian-town. |

Licentiates.

Mr. Humphrey Hunter, Mr. Robert Cunningham.

Candidates.

| | |
|-------------------|---------------------|
| George McWhorter, | Samuel W. Yongue, |
| Joseph Howe, | William Williamson, |
| David E. Dunlap, | Robert Wilson, |
| Robert B. Walker, | William Montgomery. |
| John Foster, | |

Vacancies in South Carolina, able to support a pastor.

| | |
|-----------------------------|------------------------|
| Catholic and Purity, | Good Hope and Roberts, |
| Fairforest and Lower Union, | Hopewell and Aimwell, |
| Bethel, | Bethesda, |
| Duncan's Creek, | Waxhaw. |
| Fishing Creek, | |

Vacant Societies in South Carolina, unable to support a pastor.

| | |
|-------------------------|-------------|
| Hopewell, on Seneca, | Rocky Neck, |
| Ebenezer, Indian lands, | Beaver Dam, |

| | |
|--------------------------|-----------------|
| Beersheba, | Ninety-Six, |
| Upper Union, | Golden Grove, |
| Bradaway, | Rocky Creek, |
| Bush River, | North Pacolet, |
| Cuffey Town, | Reedy Branch, |
| Shiloh, | Little River, |
| Twenty-three Mile Creek, | George's Creek, |
| Indian Creek, | South Tyger. |

Vacant Societies in Georgia, unable to support a pastor.

| | |
|------------------|------------|
| Great Kioka, | Bethesda, |
| Siloam, | Goshen, |
| Ebenezer, | Salem, |
| Little Britain, | New Hope, |
| Sherril's Creek, | Richmond, |
| Kettle Creek, | Bethlehem. |
| Falling Creek, | |

| | |
|-------------------------|----|
| Settled churches,..... | 17 |
| Churches able,..... | 13 |
| Small and unable, South | |
| Carolina,..... | 20 |
| Ditto, Georgia, | 13 |

Total, 63

AN Exhibit of the ministers, congregations, licentiates, and candidates in the presbytery of South Carolina, at its division in 1799, collected from the minutes.

| | | |
|----------------------------|-----------|----------------------|
| The Rev. Joseph Alexander, | pastor at | Bullock's Creek, |
| " John Simpson, | " | Good Hope and |
| | | Roberts, |
| " James Templeton, S. S., | " | Nazareth, |
| " Francis Cummins, | " | Rocky River, |
| " Robert McCulloch, | " | Catholic and Purity, |
| " James W. Stephenson, | " | Indiantown and |
| | | Williamsburg, |
| " John Brown, | " | Waxhaw and Unity, |
| " Robert Wilson, | " | Long Cane, |
| " William Williamson, | " | Fairforest and S. S. |
| | | Grassy Spring, |
| " Robert B. Walker, | " | Bethesda, |
| " David E. Dunlap, | " | Columbia, |
| " Samuel W. Yongue, | " | Lebanon and |
| | | Mount Olivet, |

| | |
|------------------------|---------------------|
| The Rev. John Foster, | pastor at Salem, |
| " George G. McWhorter, | " Bethel and Beer- |
| | sheba, |
| " James Gilleland, | " Bradaway, |
| " John B. Kennedy, | " Duncan's Creek |
| | and Little River, |
| " John B. Davies, | " Fishing Creek and |
| | Richardson, |
| " Andrew Brown, | " Bethlehem and Eb- |
| | enezer, on Cane |
| | Creek. |

Licentiates.

| | |
|------------------------|--------------|
| William G. Rosborough, | John Couser, |
| George Reid. | |

Candidates.

| | |
|---------------|---------------|
| Hugh Dickson, | Thomas Neely. |
|---------------|---------------|

Vacancies.

| | |
|------------------------|---------------------------|
| Hopewell (Pedee), | Hopewell (Abbeville), |
| Hopewell (Pendleton), | Beaver Creek, |
| Carmel, | North Pacolet, |
| Hanging Rock, | Fishdam, |
| Shiloh, | Concord, |
| Horeb, | Miller's, |
| Bethany, | Aimwell (Pedee), |
| Aimwell (Cedar Creek), | Rocky Creek, |
| Greenville, | Ebenezer, |
| Milford, | Cuffey Town, |
| Beaver Dam, | Union, |
| Fairview, | Liberty Spring, |
| Newton, | Mount Sion, |
| Smyrna, | Granby (called Mr. Reid). |

| | |
|-----------------------------|----|
| Ministers, | 18 |
| Licentiates, | 3 |
| Candidates, | 2 |
| Congregations supplied, . | 28 |
| Ditto calling for supply, . | 2 |
| Ditto vacant, | 27 |

Total congregations, 57

N. B.—Mr. James McIlhenny, a licentiate, received from Concord presbytery, and has accepted a call from John's and Wadmalaw Islands.

Of two of the original members of the presbytery as set off from that of Orange, little has been said of late in these pages. One was the Rev. Thomas Hill, who was one of the missionaries sent into the province of South Carolina by Lady Huntington, at an early period. At the first meeting of the presbytery, he was cited before its tribunal, and, failing to appear, was cut off for contumacy. He had fallen a victim to that fell destroyer of so many men in the various professions, "strong drink." A sad ending of the days of one who had held the sacred office for so many years. The other is the Rev. James Edmonds, who was born in the city of London, about the year 1720, and died in the city of Charleston in April, 1793, at the age of seventy-three years. His earlier history has been given on preceding pages, and may be known by consulting the index at the close of this volume. In the records of the Independent church, Charleston, February 13, 1757, he is called "the Presbyterian minister," yet he was not ordained by the presbytery, but by the neighboring ministers, according to the Congregational usage. In 1767 he assisted Josiah Smith and Mr. Zubly in the ordination of John Thomas, sent out to the Independent church by Drs. Gibbons and Conder from London. In 1767 he removed to Sunbury, Georgia, but had returned to Carolina in the year 1770, and was a frequent supply of the Independent church, till the fall of Charleston. He had been received, however, as a member of Orange presbytery previous to May, 1774, and attended as a member of the synod of Philadelphia and New York, held in Philadelphia that year. He was present at the sessions of 1783, '84 as a member of Orange presbytery. The resolution of the synod of the Carolinas for the setting off of the presbytery of South Carolina from the presbytery of Orange was read, on the motion of Mr. Edmonds, in the latter presbytery, October 5, 1784. He presided at the first session of the new presbytery of South Carolina, held at Waxhaw, on the 12th of April, 1785, and opened it with a sermon from Mal. v. 14. He was present at a *pro re nata* meeting at Bethel, May 22, 1785, and preached the ordination sermon of Robert Finley from Psalm cxxxii. 6; again at a meeting, held at Col. Reid's, for the ordination of Robert Hall, July 26 and 27; at Mrs. Pettigrew's, July 28 and 29, for the ordination of Robert Mecklin, whose ordination sermon he preached from 2d Timothy, ii., 15, at Jackson's Creek, where he opened presbytery as moderator, with a sermon from Mark, xvi. 20. At these sessions he was ap-

pointed to preach at Fairforest, Little River, Indian Town, and Hopewell. Again, October 12, 1786, at Hopewell, and administer the Supper at Indian Town. He attended presbytery at Catholic, April 9, 1787, and was appointed to preach at Pacolet and Ebenezer, and elsewhere at discretion. He was present at an adjourned meeting at Bullock's Creek, October 9, 1787; at an intermediate session at Bethel, December 11, 1787, at which Messrs. Davis and McCulloch were licensed; at Duncan's creek, October 14, 1788, was ordered to supply at Williamsburg, Indian Town, and Hopewell, (P. D.) He preached at the ordination of John Newton; was the moderator at Bullock's Creek, October 13, 1789, and appointed to supply one Sabbath at Waxhaw; was present at presbytery, Bethesda, September 28, 1790, and was appointed to preside at the ordination of Mr. Stephenson, at Williamsburg, on the first Wednesday in December of that year. His name is mentioned on the records of presbytery till April 8, 1794, among the absentees.

Thus Mr. Edmonds appears to have been through life, till incapacitated by physical infirmity, a laborious and useful minister, and to have laid the foundations of Zion, and to have strengthened "the things which were ready to die," in the early periods of our Southern church.

The venerable J. R. Witherspoon, M.D., of Alabama, and formerly of Williamsburg, South Carolina, thus writes of him:

"He was an inmate for several years in my father's family, where all loved him. In the History of South Carolina, by the venerable Dr. Ramsay, vol. ii., p. 29, it will be seen that he became the pastor of the Independent or Congregational church in Charleston, South Carolina, December 15, 1754, and resigned his pastorship of the same about the year 1767; but from what cause it is not stated. But from that period," says Dr. Witherspoon, "it is believed he retired into the interior part of the State, for the purpose of establishing or organizing new churches in vacant places, as in Williamsburg, Indian Town, Pee Dee, Jeffries Creek, &c., and in riding about as a missionary, literally doing all the good he could in the cause of his blessed Master. If it should be inquired how, in a state of such indigence, he could travel as he did, it may be answered that he received, as a gift, from that noble-hearted and generous friend, Major John James, of Revolutionary memory, a fine riding horse, supposed to be worth at least \$100; and from the writer's father, a valuable servant-boy, as a waiter, and a horse, to attend the worthy old

gentleman in some of his tours. This servant is still living in the neighborhood of the writer, and, though now far advanced in years, could, no doubt, yet relate many interesting incidents of their travels. When not engaged in these tours, he spent the greater part of his time, to the great satisfaction of the family, in the mansion of the writer's father, or in that of his worthy friend and benefactor, Major James, and always found kind friends wherever he went. It has been stated to the writer that he married a Miss Broughton, of Goose Creek, near Charleston, and by her he had one daughter; but by some difference with one of his wife's brothers about the property, he gave it all back, and hence was the cause of his poverty in his after life." (He was married to Mrs. Sarah Broughton, relict of Thomas Broughton, Esq., in July, 1761.—South Carolina Gazette.) "It is believed his said daughter was afterwards raised by the worthy patriarch of Charleston. After losing his eye-sight, about the year 1790, he removed to the hospitable mansion of his worthy friend, Mr. Josiah Smith, in Charleston, and remained in that mansion until he died, in 1793. Mr. Edmonds was in person rather above the ordinary size of men, weighing, probably, over two hundred pounds; had a full face and heavy eye-brows; yet he was polite, affable, dignified, and more loquacious than usual for one at his age. His manner of preaching was plain, solemn, and unostentatious; his sermons were short but practical, and altogether extempore. After the entire demolition of the venerable church edifice, in 1786, near Kingtree, by the descendants of the original founders of the same, or by the party opposed to the late emigrants from Ireland, there being no other suitable building for public worship, Mr. Edmonds occasionally occupied for that purpose Mr. Witherspoon's barn. To show the great respect and esteem in which this good man was held by the writer's family, an elder brother and sister each gave his name in baptism to one of their sons. From the year 1789 or 1790, when Mr. Edmonds became blind, it is believed he removed to Charleston, and remained as a guest in the mansion of his worthy and generous friend, Mr. Josiah Smith, until his death. Whether he ever preached after he lost his eye-sight, is not recollected by the writer. The last affecting interview which they had, was in October, 1792, when the writer was on his journey, via Charleston, to Princeton college, where he acted as amanuensis to his venerable friend and preceptor, one day in every week during the years 1793 and 1794, and had the honor of graduating in the

last class under that eminent man, the Rev. Dr. Witherspoon, then also completely blind, who, notwithstanding, still preached once a month or oftener, in his usual solemn and impressive manner. Dr. Witherspoon died 15th November, 1794. Though much more might be added of the character of this worthy gentleman, Mr. Edmonds, as to the labors bestowed by him on the organization of the different churches, Williamsburg, Indian Town, Pee Dee, Jeffries Creek, &c., the writer will close this brief sketch with a remarkable yet authentic incident which occurred a year or two before his death, but while in a state of entire blindness. There was established in the city of Charleston, and in some of the adjacent parishes or congregations, a society for the benefit and support of disabled ministers of the gospel, and of their widows and orphans, of the Independent church, consisting of fifty members or upwards, of which number Mr. Edmonds had always been one; and, according to a standing rule of the society, every member had to pay one guinea, or £1 sterling, annually; hence the fund soon became considerable, so that from the interest or annual proceeds, the society could easily carry out one of its principal objects. At one of their anniversaries, and the last that Mr. Edmonds, it is believed, was permitted to attend, but not unmindful of his annual contribution, he went with his guinea in his pocket, and when he was called upon for his contribution, poor and blind as he was, and extraordinary to relate, it was the last cent of money he could command; nor did he know where he could get the next, except from the charity of some of his worthy and pious friends. But recollecting that his annual contribution might be called for, he had carefully kept this guinea in his pocket for that particular occasion. As soon as he had retired from the church to return to his lodging, a gentleman proposed, as the funds were ample, that the society should vote Mr. Edmonds eighty guineas annually during life; whereupon the venerable Mr. Smith opposed the motion on the ground that he never had, and never expected to charge Mr. Edmonds or his daughter (then a young lady grown) anything for their board and lodgings; on the contrary, considered it a favor and privilege to have such guests in his family. It being then suggested that Mr. Edmonds was well known for his great benevolence, especially for his gratuitous distribution of good books when in his power, the resolution was unanimously adopted, and two of the members appointed to wait upon him at his lodgings, and bear him the welcome intelligence. When they

entered his chamber, calm and alone, they made the important communication ; whereupon the good man burst into tears of joy and gratitude, lifting up his hand and declaring that was the last guinea he could command, but his trust in God was firm and unwavering.

“J. R. WITHERSPOON.

“Greensboro, 22d September, 1851.”

Mr. Edmonds had two children, one of whom died in earliest infancy. Mr. Hutson's Register of Births, Deaths, and Marriages, has the following entries : “September 24, 1786, baptized George, son of Rev. James and Anne Edmonds. September 28, buried George, son of Rev. James and Anne Edmonds. November 24, 1759, baptized Mary, daughter of James and Anne Edmonds.” She (his daughter Mary) was living in 1815, when Dr. Ramsay published his history of the Circular church, and was for many years a pensioner upon the funds of the clergy society.

One cannot fail to have observed the number of young ministers that were raised up by the Head of the Church so soon after the war of the Revolution, and by the laying on of the hands of this presbytery, clothed with the ministry of reconciliation.

First, Robert Hall, Robert Finley, and Robert Mecklin, received as probationers from the presbytery of Orange, April, 1785. Robert Finley was ordained May 24, 1785, as minister of Waxhaw ; dismissed to the presbytery of Redstone, April, 1790. He had previously taught a classical school near Rocky River, North Carolina.

ROBERT HALL, ordained pastor of Upper Long Cane and Greenville, July 27, 1785 ; died August 31, 1797.

ROBERT MECKLIN was ordained pastor of Rocky River and Lower Long Cane (or Hopewell), July 29, 1785, and died August, 1798.

WM. C. DAVIS was educated at Mount Zion : received as candidate, October, 1786 ; licensed, December, 1787 ; ordained, April, 1789 ; pastor of Nazareth and Milford, 1790 ; dismissed to the presbytery of Concord in 1797 ; and became pastor of Olney church, North Carolina. His subsequent history is well known. He died September, 1831, aged seventy years.

ROBERT McCULLOCH, from Mount Zion college : received, October, 1786 ; licensed, December, 1787 ; ordained, April, 1789 ; pastor of Beaver Creek and Hanging Rock, 1790. He became pastor of Catholic and Purity churches in 1794.

JAMES WHITE STEPHENSON, D.D., from Mount Zion college : received, April, 1787 ; licensed, April, 1790 ; ordained, April, 16, 1791, as pastor of Williamsburg and Indian Town churches. He migrated, with a large colony of his people, to Maury county, Tennessee, in 1808. He received the degree of D.D. from South Carolina college in 1815, and died, January 6, 1832, aged seventy-six.

JOHN NEWTON : received from Orange presbytery as a probationer, October, 1785 ; called to Beth-Salem, Georgia, April, 1787 ; ordained, October 18, 1788. Mr. Newton was born in Pennsylvania, February 30, 1759. Educated at Liberty Hall, Charlotte, North Carolina ; graduated, August 20, 1780. Married Catharine Lawrence, 1780. Had a large family of sons and daughters. His widow lived at Athens, Georgia, to an advanced age. He died, June 17, 1797.

JOHN SPRINGER, a candidate of Orange: received, October, 1787 ; ordained, July, 1790, at Washington, Georgia, pastor of Providence, Smyrna, and Washington. He died, deeply regretted, in 1798.

HUMPHREY HUNTER, from Mount Zion college : received, March, 1788 ; licensed, October, 1789 ; ordained, May, 1792, pastor of Hopewell, P. D., and Aimwell. Dismissed to presbytery of Orange, September 17, 1795.

JAMES WALLIS, from Mount Zion college : received, March, 1788 ; licensed, Oct., 1789 ; dismissed to Orange, Sept., 1790 ; and in 1792 became pastor of Providence church, N. C., to which he ministered till his death, in 1819, conducting also a classical school of some eminence for many years, and contending successfully against the skepticism of his day. He was born in 1762, in Sugar Creek congregation, and was for some time before his death a trustee of the university of N. C.

ROBERT M. CUNNINGHAM, of Dickinson college, (afterwards D.D.): received, Oct., 1789 ; licensed, Sept., 1791 ; ordained, Aug., 1793, pastor of Ebenezer and Bethany churches, in Georgia ; removed to Alabama, 1822.

GEORGE G. McWHORTER : received, Sept., 1790. He was dismissed, April, 1793, to Orange ; received, from Orange, 1796 ; ordained, July, 1796, pastor of Bethel and Beersheba.

SAMUEL W. YONGUE, from Mount Zion college, was received, April, 1791 ; licensed, April, 1793 ; ordained, Feb. 4, 1796, as pastor of Lebanon church, Fairfield.

JOSEPH HOWE, from Mount Zion college, was received, April, 1791; licensed, Oct., 1792; was dismissed to presbytery of Transylvania, April, 1794.

DAVID E. DUNLAP, from Mount Zion college, received, April, 1791; licensed, April, 1793; ordained pastor of the Columbia church, June 4, 1795.

WILLIAM WILLIAMSON, from Hampden Sidney college: received, April, 1791; licensed, April, 1793; ordained, Sept., 1794, as pastor of the Fairforest church.

ROBT. B. WALKER, Mount Zion college: received, Sept., 1791; licensed, Sept., 1793; ordained, Dec. 4, 1794, pastor of Bethesda.

WILLIAM MONTGOMERY, Mount Zion college: received, September, 1791; licensed, April, 1793; ordained, May 28, 1795, as pastor of the churches of Little Britain and Siloam, now Greensborough, Georgia. He removed to the West in 1812.

JOHN FOSTER, Mount Zion college: received, September, 1791; licensed, September, 1793; ordained, February 4th, 1795, pastor of Salem, B. R.

ROBERT WILSON, Dickinson college: received, September, 1791; licensed in April, 1793; ordained as pastor of Upper Long Cane and Greenville churches on the 22d of May, 1794; removed to Ohio.

JAMES GILLELAND, Dickinson college: received, September, 1791; licensed, September, 1794; ordained pastor of Bradaway, 21st of July, 1796; removed to Ohio.

ANDREW BROWN, Hampden Sidney: received, September, 1791, licensed, April, 1794; ordained, 19th of July, 1799, pastor of Bethlehem.

JOHN B. KENNEDY, Mount Zion college: received, September, 1791; licensed, September, 1794; ordained, September 8th, 1796, pastor of Little River and Duncan's Creek.

JOHN BROWN, D.D., licentiate of presbytery of Orange: received, April, 1793; and was ordained pastor of the Waxhaw church on the 11th of October, 1793.

MOSES WADDEL, D.D., received from presbytery of Hanover, April, 1793, as a licentiate. He was ordained as pastor of the Carmel church, in Georgia, June 6th, 1794.

WILLIAM G. ROSBOROUGH, graduate of Mount Zion college; received, April, 1793; licensed, April 16, 1795; ordained by the first presbytery of South Carolina as pastor of the united churches of Concord and Horeb, February 4, 1801.

ISAAC SADLER, student of Dr. Joseph Alexander ; received, April, 1793 ; passed through a portion of his trials, but did not prosecute his studies for the ministry.

JOHN B. DAVIES : received, September, 1794 ; licensed, October 31, 1796 ; ordained pastor of Fishing Creek, March, 1799.

JOHN COUSER : received, September, 1794 ; licensed, October 31, 1796 ; ordained by the first presbytery of South Carolina, pastor of New-Hope church, November 19, 1803.

GEORGE REID, Dickinson college : received, October, 1796 ; licensed, October, 1798.

WILLIAM A. DUNHAM, from New England : received, April, 1797 ; dismissed from trials, March, 1798.

HUGH DICKSON, a graduate of Hampden Sidney : received, October, 1797 ; was licensed by the second presbytery, February 12, 1800, and ordained by the same as pastor of Greenville and Smyrna churches, November 11, 1801.

THOMAS NEELY : received as candidate from Concord presbytery, March, 1799 ; was licensed by the first presbytery of South Carolina on the 1st of October, 1800 ; and was ordained by them pastor of Purity church, October 17, 1806.

This is a remarkable list of young candidates for the ministry, thirty-three in number, only two of whom failed to pursue their trials through to a successful completion. Those of them who died young had a successful ministry. Most of them have lived to a good old age, and came to their grave full of years. Some of them became professors in colleges, three of them presidents of such institutions, five of them were adorned with the title of D.D. Several of them were eminent instructors of schools and academies, which the necessities of the country and the small provisions made by the churches for their pastors obliged them to set up. It will not be known till the last day how many souls they have been instrumental in converting, nor shall we be able to measure the influence of the labors of these, our predecessors, into which we have entered. Those whose office it was to introduce them into the order of preachers of the gospel, followed the apostolic direction, to lay hands suddenly on no man. They sought to send these young men into the ministry with the most ample qualifications the country then afforded. The following views addressed to presbytery, by Thomas H. McCaule, president of Mount Zion college, were the views that controlled them.

“I need not use formality in assuring you that strictness and universality in the examination of our young preachers,

are expedients highly necessary to keep our order RESPECTABLE. The vocation of an attorney has become tenfold more odious than ever by an indiscriminate admission to the departments of Law. The physicians of this State are taking measures to be incorporated, with a view of ejecting every empiric, and admitting none to practice, but such as shall be regularly licensed by the most learned and respectable of that profession. I have seen some of their circular letters on the subject. They mention in terms of high approbation the strict discipline of the clergy in admission to ecclesiastical functions. If the medical part of our citizens should carry their intentions into effect, there will be as great outcries against wind-fallen Irish doctors, as there have been against wind-fallen Irish preachers."

And there are many evidences of their care in guarding the pulpit from unworthy intruders.

The migrations, too, of ministers and people, have carried the gospel from these regions into the adjoining States of the south, and the remoter ones of the southwest. The removals from the Fairforest and Bethesda congregations strikingly illustrate this, and if our plan permitted us to draw our materials from the next century, to show the ministers, elders, professional men, and others, who have gone forth from these congregations to carry the light of truth, and to form christian communities and churches elsewhere, it would appear that the Presbyterians of the newer States are but the sons and daughters of these, as these were the sons and daughters of those who dwelt beyond the broad Atlantic.

Wherever they have gone, they have carried with them those principles of republican liberty which shone forth in such brightness in Geneva, among the Huguenots in France, in the Low country of Holland, among the Dissenters in England, on the bleak hills and in the narrow vales of Scotland, and among the hardy sons of the North of Ireland. Hard by the church has been the school. And these schools have sometimes risen to eminence under the sole management, and by the talent and energy, of the teacher, as in the cases of Dr. Joseph Alexander, Dr. Moses Waddel, and others. Sometimes there has been concerted action, as in the foundation of Mount Zion college at Winnsboro. We find this presbytery of South Carolina at one time contemplating the foundation of a grammar-school, or public academy for the education of youth. They had been addressed by the Philanthropic society of Spartanburg, which had founded a school of this character of which we believe the Rev. James Templeton was the preceptor, proposing that they

should take this school under their patronage; and in 1797, they had raised a committee, consisting of Rev. Messrs. Alexander and Cummins (afterwards Drs. Alexander and Cummins), and Mr. Templeton, to devise a plan for the same. Afterwards the legislature granted a charter for a college at Pinckneyville, in which most of the clerical members of presbytery were named as trustees. This seems to have superseded the nascent plan of presbytery, but it was little more than a year before the division of this body into the first and second presbyteries of South Carolina. This college, which would have continued the succession of Dr. Alexander's school, seems never to have gone into effective operation, or if it did, we are not able to trace it down in the records.

Ecclesiastical bodies which have exercised jurisdiction over the Presbyterian churches in South Carolina to the close of the eighteenth century:

The first of these bore the name of the presbytery of South Carolina. It is sometimes referred to as the presbytery of the province. We have spoken of its early existence on pages 189 to 191. It existed during the ministry of Mr. Bassett of the Independent Church, Charleston, which extended from 1724 to 1738. How much earlier we are not able to say. It appears to have licensed Rev. John Baxter as early as January, 1733-4. The congregation of Williamsburg forwarded a blank call through it to the presbytery of Dundee, who sent out the Rev. John Rae, whom the presbytery installed over that church in March, 1743-44. In 1748 it forwarded a similar blank call of Bethel, Pon Pon, to the presbytery of Edinburgh for a minister, which resulted in procuring for them Rev. George Anderson. It licensed the Rev. Archibald Simpson, May 16, 1754, and ordained him April 2d, 1755. This presbytery received William Donaldson, from Pennsylvania, in 1756, and in the same year settled the troubles in the church of Bethel, Pon Pon. It installed Mr. Gordon at Pon Pon, in 1759; deposed Rev. Robert Miller, of Waxhaw, in 1758; received Rev. William Richardson into their body, May 16, 1759, and took action for his installation at Waxhaw in 1758; received the Rev. James Campbell from the presbytery of New Castle, and settled him in the pastorate of the Bluff church, on the Cape Fear river, in North Carolina; received the Rev. Mr. (afterwards Dr.) Hewat from Scotland, in November, 1763; forwarded the blank call of the Williamsburg church to the presbytery of Bangor in Ireland, who put it into the hands of David McKee, and on its

acceptance, ordained him to take charge of that congregation, and sent him and his credentials to this presbytery of South Carolina, who installed him in February, 1769. It sent a letter to the synod of New York and Philadelphia in 1770, to ascertain on what terms it could be united with them; but though fair and honorable terms were proposed to it by the synod, it never connected itself with that body. It continued its ecclesiastical action until the troubles which issued in the war of the Revolution, at which time its distinct organization seems to have ceased.

Roll of Members.

| | |
|---------------------|--|
| Archibald Stobo, | Independent church, Charleston. Wilton. |
| William Livingston, | Independent church, Charleston. |
| Nathan Basset, | " " " |
| Hugh Fisher, | Dorchester. |
| John Witherspoon, | James' Island. |
| Hugh Stewart, | 1st church, Charleston. |
| Moore, | Edisto. |
| William Porter, | Wappetaw |
| John Baxter, | Cainhoy. |
| John McCallister, | Bethel, Pon Pon. |
| Turnbull, | Wappetaw. |
| John McLeod, | Edisto. |
| Robert Heron, | Williamsburg. |
| Thomas Kennedy, | Williamsburg, 1772. |
| Grant, | 1st church, Charleston. |
| Ross, | Wilton. |
| Samuel Hunter, | Black Mingo. |
| Joseph Rae, | Williamsburg. |
| Archibald Simpson, | Stoney Creek. |
| John Martin, | Wappetaw. |
| Robert Miller, | Waxhaw. |
| Charles Lorimer, | 1st church, Charleston. |
| Philip Morison, | Bethel, Pon Pon. |
| Thomas Bell, | James' Island. |
| James Rymer, | Bethel, Pon Pon. |
| John Alison, | Wilton. |
| George Anderson, | Bethel, Pon Pon. |
| Jonathan S. Porter, | |
| Charles S. Gordon, | Bethel, Pon Pon. |
| William Donaldson, | Waccamaw. |
| Banantine, | A licentiate. |

| | |
|------------------------|---------------------------------|
| William Richardson, | Waxhaw. |
| James Campbell, | Bluff church, North Carolina. |
| John Al(iso)n, | |
| T(a)t(e), | |
| Alexander Hewat, | First Pres. church, Charleston. |
| William Knox, | Black Mingo. Indian Town. |
| Patrick Kier, | James' Island. |
| James Latta, | John's Island. |
| Hector Allison, | Williamsburg. |
| Thomas Henderson, | Edisto. |
| John Maltby, | Wilton. |
| Hugh Alison, | James' Island. |
| James Gourlay, | Stoney Creek. |
| Robert McClintock, (?) | Then a licentiate. |
| John Logue, | |

2. *The Presbytery of Charleston.*—The succession of the old presbytery of South Carolina was interrupted by the war of the Revolution. A new presbytery was subsequently formed, which was incorporated in 1790 by the name of "The Presbytery of Charleston." The main provisions of the charter were referred to on p. 573, and are as follows:—

The especial plan for providing for the widows and children of deceased ministers is set forth in the following articles. It would require a considerable association of churches, or greater and more constant liberality than they usually possess, to make these provisions effectual, yet they are worthy of our attention.

Article III. provides, "That each church of this corporation shall, at its first annual meeting, make choice of, and pay into the fund of the society, one of the five following rates, viz.: Three pounds six shillings and eight pence; five pounds; six pounds thirteen shillings and four pence; eight pounds six shillings and eight pence; or ten pounds, lawful money of this State, to entitle the corresponding annuity of twenty pounds, thirty pounds, forty pounds, fifty pounds, or sixty pounds money aforesaid." Each church shall pay the said rate annually, and be charged legal interest thereon till paid. Each "shall have power at the election of every new minister to choose which of the five rates they will pay for him during his ministry."

The IVth Article provided, that "if any minister leave or be displaced from his church, he shall be cut off from the privileges of the society, unless the said minister sustain a good

character, and pay annually to the corporation the same rate which his church was bound to pay for him."

The Vth and VIth Articles provide for the payment of the annuities to the widows and children of deceased ministers; the VIIth, for the admission of other churches to the society; the VIIIth, for the withdrawal or exclusion of churches from the corporation and its privileges.—(Statutes at Large, viii., 158.)

This presbytery was organized ecclesiastically, we suppose, previous to its incorporation. It never had the same extensive jurisdiction with the one which preceded it. In 1800 it petitioned the General Assembly to be received into connection with that body. Arrangements were made that this should be done, by and with the consent of the synod of the Carolinas. In 1804 they renewed their request for a union, "without connecting themselves with the synod of the Carolinas." Against this the synod of the Carolinas presented their remonstrance, and in 1806 the subject was dismissed. The request was renewed in 1811, and was granted on condition that the members should have adopted the confession and constitution of the Presbyterian Church in the United States, "should effect a compromise or union with the presbytery of Harmony, which transactions shall be subject to the review and control of the synod of the Carolinas." These conditions were not complied with. It preferred "to remain independent of synods and General Assemblies."

The latest act of this presbytery with which we are acquainted was the licensing of James J. Murray of Edisto Island, on the 15th of April, 1819.

Its records, as well as those of the old presbytery of South Carolina, have eluded our search, and the former have probably ceased to exist.—(Minutes of General Assembly, 1800, p. 189; 1804, p. 296; 1811, pp. 467, 475. "The Veil Withdrawn," by Raphael Bell, member of Charleston presbytery, p. 36, Charleston, 1817. American Quarterly Register, xii., 168. Evangel. Intel., vol. i., p. 47.)

Roll of Members, previous to 1800.

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| Rev. James Gourlay, | Independent Presbyterian Ch., Prince William, Bethel, and Pon Pon. |
| " William Knox, | Black Mingo. |
| " Thomas Cooley, | Edisto. |
| " James Wilson, Jr., | 1st Pres. Ch., Charleston, 1788. |

| | |
|---------------------------|----------------------------------|
| Rev. John McCosh, | Liberty Spring. |
| “ Robert McClintock, | { Concord. |
| “ ——— Drysdale, | { Indian Creek. |
| “ Samuel Kennedy, | { Rocky Spring. |
| “ John Hidelson, | { John’s Island. |
| “ James Wilson, Sen., | Williamsburg. |
| “ James Malcomson, M. D., | Wilton, 1787, 1788. |
| “ George Buist, D. D., | Williamsburg, 1792. |
| | 1st Pres. Ch., Charleston, 1793. |

Tradition makes Robert McClintock and his correspondents, Hugh Morrison, John Logue, John McCosh, John Hidelson, Robert Tate, members of this presbytery, but except one or two allusions in their private correspondence, we have no other evidence of it.

Rev. Mr. Wilson continued in this pastorate only a short time after 1790. Sprague says he remained several years, then returned to Scotland, remained a year or two, came again to America, and died in Virginia, in 1799.—(Vol. iii., p. 160.)

3. *The Presbytery of Orange.*—The Rev. Hugh McAden, Henry Patillo, James Creswell, Joseph Alexander, Hezekiah James Balch, and Hezekiah Balch, were detached from the presbytery of Hanover, and erected into a presbytery to be known as the presbytery of Orange, in 1770, by the synod of New York and Philadelphia. Four out of its seven original members had an important influence upon the religious interests of the upper portion of the State. McAden’s missionary tour in South Carolina, in 1755, was not without its salutary effects. Hezekiah Balch (afterwards D. D.) became pastor of Bethel church, York district, in the same year this presbytery was organized, and continued in its service for four years. Joseph Alexander (afterwards D. D.), after performing much missionary labor, settled at Bullock’s Creek in 1774, and did much as a minister of the gospel and an educator of youth, many of whom have held stations of influence in this and other States. James Creswell was the minister at Ninety-Six, and Little River, at the opening of the Revolution, and had preached also in other churches around. James Edmonds, John Harris, Thomas Reese (afterwards D. D.), John Simpson, Francis Cummins (afterwards D. D.), Thomas Hill, and Daniel Thatcher, and Thomas H. McCaule, were members of it. The three Roberts, viz. : Finley, Hall, and Mecklin, and John Newton, and John Springer, came as candidates or licentiates from it. For fifteen years it stretched its fostering hand over the

feeble churches which were springing up in the frontier portions of South Carolina. Unfortunately, the early records of Orange presbytery were consumed by fire some years ago, and the particular facts of its connection with our churches cannot be ascertained.

4. *Presbytery of South Carolina*, in connection, first with the synod of New York and Philadelphia, and then with the synod of the Carolinas. The last fifteen years in this century the churches of the Presbyterian order were under the supervision of this presbytery, save those connected with the presbytery of Charleston before mentioned, and some few which may have stood aloof from both.

At the close of the century the presbytery took measures for its own division, which took place as provided for in the following extract from the minutes of the twelfth sessions of the synod of the Carolinas. "Hopewell Church, November 6th 1799 : a petition of the presbytery of South Carolina, praying for a division of the said presbytery, was handed in through the committee of overtures, read and considered ; whereupon, resolved that the prayer of the petition be granted, and that agreeably to the request of the presbytery, Broad river in its whole course, as far as it passes through the State of South Carolina, be the line of division ; and that the members on the northeast side of said river, viz. : The Rev. Messrs. Joseph Alexander, Robert McCulloch, James W. Stephenson, John Brown, Robert B. Walker, David E. Dunlap, Samuel W. Yongue, John Foster, George G. McWhorter, and John B. Davies, be, and they are hereby constituted a presbytery, to be known by the name of the First Presbytery of South Carolina, to hold their first meeting at Bullock's Creek meeting-house, on the first Friday in February next, afterwards to sit on their own adjournments. The Rev. Joseph Alexander to open presbytery and preside until a new moderator be chosen, or in case of his absence the senior member present.

"It shall be the privilege of the first presbytery to retain in their possession the records and papers of the original presbytery of South Carolina. It will, nevertheless, be their duty to furnish the second presbytery with such extracts from the former as may be of use to the latter. The moneys now in the treasury of the presbytery of South Carolina, are to be equally divided between the first and second presbyteries of South Carolina. The probationers and candidates under the care of the presbytery of South Carolina, are in future to be under

the direction of the presbyteries in whose bounds they respectively reside."

A history of this presbytery was prepared by Rev. John B. Davies and Dr. John Brown, committee of the "First Presbytery of South Carolina;" reported to that body in 1802, and ordered to be sent up to the General Assembly. The original was in the hands of the stated clerk of that body in 1858, and as it gives a continuous view of the action of this oldest presbytery of the up-country, we had designed to spread it out on these pages. We are deterred only by the size this volume has already attained, and from the fact that the activity of this early presbytery in the licensure of candidates, in guarding the pulpit against unworthy intruders, in supplying vacant churches, and in promoting the purity of the church, may be gathered from what we have already recorded. There is also a tabular perspective of the various sessions and proceedings of this body, written in Latin by the hand of some scholarly person, reaching from the first to the twentieth session in 1794, which we would also present here if space permitted.

CHAPTER II.

SUPERIOR JUDICATORIES.—THE SYNODS.

WE have seen that the older churches of the low-country, whose members came into this State by a direct migration from Scotland and Ireland, for a long time looked to their former homes for ministerial supply. In many instances, they forwarded a blank call through the old South Carolina presbytery, that existed before the Revolution, to some presbytery, of Scotland or Ireland, to be filled at their discretion by the name of some minister, whom they received as their pastor through the presbytery of South Carolina. Those, on the contrary, who mainly reached the State through a migration from Pennsylvania and other States, where they or their fathers first settled, looked northward for aid. The synods of Philadelphia and New York, after their separation, to which we have referred on p. 301, and again after their re-union, sent missionaries to them, either of their own motion, or in answer to the petitions of the churches here. Some of the ministers appointed for Virginia and North Carolina reached South Carolina in their tours of service; *e. g.*, William Donaldson, of the synod of Philadelphia, in 1754-5, who for a season

preached at Waccamaw, and joined the old presbytery of South Carolina; Hugh McAden, in 1755; John Alison, in 1756; Daniel Thane, in 1754, of the synod of New York; James Latta and Robert McMordie, of the synod of New York and Philadelphia, in 1765, in which year Long Cane petitioned for supplies. James Latta joined the old presbytery of South Carolina, and settled at John's Island. Long Cane, Bullock's Creek, Broad River, Little River, and Briar Creek, in Georgia, petition in 1766, and Messrs. Lewis, Caldwell, Chestnut, Bay, and C. T. Smith, were appointed to itinerate in Virginia, the Carolinas, and Georgia. Again, in 1767, Long Canes, Duncan's Creek, Little River, and Briar Creek, in Georgia, petition, and synod appoints Messrs. Bay, Potter, McCreary, Alexander, Latta, junior, and Jackson, to journey through Virginia, North and South Carolina (and Georgia if they can), for six months or more. In 1768, Long Cane calls Mr. McCreary, of the presbytery of New Castle, urges synod to enforce the call, and if he cannot come, to send them a stated supply for six months. Synod gave the call into the hands of Mr. McCreary, requiring his answer, and as he was not ready to give it then, they recommended him to determine the matter as soon as convenient, and give his answer to New Castle presbytery, who are desired, if he accepts, to ordain him as soon as they can. A supplication came from the Upper Catawba for supplies, especially for Mr. Bay; from Bush River, Fairforest, Indian Creek, the Forks of Tyger, Union congregation, Bullock's Creek, Fishing Creek, Hitchcock Creek, upon Pee Dee, Pine Tree Hill. In 1769, John Harris, John Clark, Jeremiah Halsey, James Latta, Jonathan Elmore, Thomas Lewis, and Josiah Lewis were sent to supply vacancies in Virginia, North Carolina, and those parts of South Carolina under the synod's care. Hezekiah James Balch is also sent; the presbytery of Donegal to ordain him, if he accepts a call from Carolina. These appointees are directed to set off as soon, and to spend as much time as they can, on this important mission. As a foster-parent, the synod addresses these distant congregations. Mr. McWhorter brought in the letter he was appointed to write to the churches in South Carolina. Mr. Kirkpatrick is to visit Charleston, and such other places as may be expedient for him to apply to, to solicit their contributions for the college of New Jersey, in which the early churches felt a common interest. In 1770, Mr. John Maltby is reported as dismissed from New York presbytery to the presbytery of South Carolina (the

Scotch presbytery). He became pastor of Wilton church. It was ascertained that only Josiah Lewis, of those who had been appointed, had visited South Carolina and Georgia. Long Cane supplicates for his services a twelvemonth, with a view to his permanent settlement. Hitchcock Creek, in Anson county, North Carolina (a portion of Anson county was afterwards set off to South Carolina in the adjustment of boundaries), and Briar Creek, in Georgia, pray for supplies. Josiah Lewis was again appointed to supply at Long Cane settlements six months, three months at Briar Creek, Georgia, and three months at discretion in North and South Carolina; and the presbytery of New Castle was ordered to ordain him, if the way is clear, as soon as convenient. At the same meeting of synod, the correspondence between it and the (Scotch) presbytery of South Carolina, to which we referred, page 675, took place. At this meeting, too, the presbytery of Orange was set off from the presbytery of Hanover. Azel Roe, of the presbytery of New York, and John Close, of the presbytery of Suffolk, are ordered to itinerate in Virginia and the Carolinas, to preach the gospel, ordain elders, and administer the sacraments of the Lord's supper and baptism; and their presbyteries are to supply their pulpits in their absences. Mr. McCreary is to supply in the Carolinas for six months, and if Mr. Josiah Lewis should not fulfil his appointment to Long Cane, Messrs. Roe and Close are ordered to supply at Long Cane, each three months. These gentlemen fulfilled their appointments (Messrs. Lewis, Roe, Close, and Harris), and their labors were of lasting service to the places they visited. In 1771, Rev. Elam Potter signifies his readiness to go on a Southern mission, and he is accordingly appointed to visit the vacancies of North and South Carolina and Georgia, to spend at least six months in this mission, and to tarry in every congregation of importance three weeks or more, and carefully catechise the people. This was a useful mission, notwithstanding Archd. Simpson's criticisms (see p. 328, back) on this brother. He was stated supply for a season at Salem, B. R. Joseph Smith was appointed to spend five weeks in the Steele Creek congregation; two months and three weeks beyond the Catawba; to pay particular attention to Duncan's Creek congregation, and spend as much time there and at Bullock's Creek as he possibly can. The rest of the time at discretion; and he shall carefully catechise the people. The Rev. P. Alison was also appointed to Virginia, the Carolinas, and Georgia, to set off as soon as he conveniently can. Mr. Potter

fulfilled his appointment, Mr. Smith was prevented by sickness. In 1772, Long Cane, Rocky Creek, and places adjacent, again petition. Long Cane call Mr. Joseph Smith, and the call is forwarded to the presbytery of New Castle. Robert McMordie and Joshua Hart are appointed to Virginia and the Carolinas, each for six months. Mr. McMordie complied with this appointment, Mr. Hart did not. In 1773, Mr. Caleb Wallace, a candidate of New Brunswick presbytery, was appointed to visit St. Paul's parish (Augusta), in Georgia, and preach there some time, and the remainder of the time in the other vacancies in the Southern provinces. In 1774 we find Rev. James Campbell, of the Bluff church on Cape Fear, leaving the (Scotch) presbytery of South Carolina, and joining the presbytery of Orange. The Rev. James Edmonds also joins the same, and is present at the meetings of the synod, at Philadelphia, in 1783, 1784. After the formation of the presbytery of Orange in 1770, and of the presbytery of South Carolina in 1785, the attention of the churches was gradually turned to these nearer and local judicatories for relief.

SYNOD OF THE CAROLINAS.

We have seen, page 563, the circumstances under which this was formed. To this body, according to the principles of our Presbyterian government, the presbytery of South Carolina and the presbytery of Hopewell, when formed in 1796, became immediately responsible, and the churches of this State and Georgia, under the jurisdiction of these bodies, had the right of appeal from their presbyteries to this synod. In reading its journal, through the eleven or twelve years of its existence in this century, we have been impressed with the intelligence, wisdom, faithfulness, moderation, and dignified bearing which its proceedings exhibit.

At its organization, in November, 1788, the number of its presbyteries was three. ORANGE in North Carolina, SOUTH CAROLINA, covering the States of South Carolina and Georgia, and ABINGDON, chiefly in Tennessee. The ministers were as follows :—

ORANGE, NORTH CAROLINA.

H. Patillo,
D. Caldwell,
S. E. McCorkle,
J. Hall,
R. Archibald,
J. McRee,

SOUTH CAROLINA.

J. Edmonds,
J. Harris,
J. Alexander,
J. Simpson,
T. Reese,
T. H. McCaule,

ABINGDON.

C. Cummins,
H. Balch,
J. Cossan,
S. Doake,
S. Houston,
S. Carrick, .

ORANGE, NORTH CAROLINA.

J. Lake,
D. Thatcher,
D. Barr,
J. Beck.—10.

SOUTH CAROLINA.

J. Templeton,
F. Cummins,
R. Finley,
R. Hall,
R. Mecklin,
J. Newton.—12.

ABINGDON.

J. Balch.—7.

The whole number of ministers reported was 28, but John Newton had been ordained in October, by the presbytery of South Carolina, making the number 29.

At the close of the century, the number of presbyteries was six; *Concord* having been set off from *Orange* in 1795, by a line running along the Yadkin river; *Hopewell* from the presbytery of *South Carolina*, in 1796, the dividing line between these being the Savannah river; *Union* from the presbytery of *Abingdon*, in 1797. The number of ministers in the presbytery of *Orange* was 14, licentiates 4, candidates 8, churches supplied 23, vacant (no returns). *South Carolina* had 18 ministers, 3 licentiates, 2 candidates, 27 settled churches, and 31 vacancies. *Abingdon* had 4 ministers (other statistics not returned). *Concord* 15 ministers, 1 licentiate, 1 candidate, 22 settled churches, and 12 vacancies. *Hopewell* had 3 ministers (no further returns). *Union*, 4 ministers, 8 settled churches, and 5 vacant. Total in the synod of the Carolinas at the close of 1799, 63 ministers, 8 licentiates, 11 candidates, 80 settled churches, according to the returns, and 48 vacancies. The presbyteries had doubled themselves in these 12 or 13 years; the ministers had more than doubled their number. The returns are so imperfect that the number of churches and members cannot be stated.

The first care of the synod was to meet the calumnies which had been circulated against the late synod of New York and Philadelphia, which had created out of itself the four synods, and united the whole church under the General Assembly. One of these calumnies was that the said synod had *cast off* the larger catechism, and that with difficulty the shorter was retained. As the Rev. Robert Finley, lately dismissed from the presbytery of South Carolina, was apparently implicated in the report, a letter was directed to be addressed to him on this matter, and one to the presbytery of which he was a member. The fair fame of the higher judicatory, their adherence to the Westminster Confession, and the principles of the Reformation, are set forth in the first pastoral letter of the synod of the Carolinas. The order of

worship, the mode of celebrating the Lord's Supper, the duties of vacant societies, and their protection against an unauthorized ministry, from which they had greatly suffered, the advancement of education, and a just regard to the relative duties owed to their families, society, and the State, form the appropriate topics of their first pastoral epistle.—(Adopted at Poplar Tent in 1789; printed at Fayetteville, 1799. 44 pp., 12mo.)

CHAPTER III.

VARIOUS questions which came before synod by overture or reference were decided, and their decisions ordered to be made known to the churches. They decided that "persons who practice dancing, revelling, horse-racing, and card-playing, are not to be admitted to sealing ordinances without being dealt with by their spiritual rulers in such manner as may appear most for the glory of God, their own good, and the good of the church." They denounce the conduct of "those who habitually neglect to attend public worship, on fast or thanksgiving days, as inconsistent with Christian character, as a disrespect paid to the call of God in his providences, and the authority of the church; offensive to the sober-minded, and in point of example, injurious to others." They "judge that the marriage of John Latham of Waxhaw, with his deceased wife's sister's daughter, is criminal and highly offensive; and that all such marriages are truly detestable, and ought to be strenuously discountenanced; and that said Latham, in his present standing, is by no means admissible to the sealing ordinances of the church."

They referred the question which came before them through the Committee of Bills and Overtures: "Are those who publicly profess a belief in the doctrine of universal and actual salvation of the whole human race, or of the fallen angels, or both, through the mediation of Christ, to be admitted to the sealing ordinances of the gospel?" to the decision of the General Assembly, who determined "that such persons should not be admitted."

They passed a recommendation, "That members of the church, transgressing the rules thereof, be called on as soon as convenient to account for their conduct, and not wait till they may ask the privileges of the church."

To the question overtured, "Is it expedient to admit bap-

tized slaves as witnesses in ecclesiastical judicatories where others cannot be had?" they returned a negative answer. And yet, that this did not arise out of any disregard or unkindness, is manifest from the order enjoining upon heads of families the religious instruction of their slaves, and that they teach the children of slaves to read the Bible.

The promiscuous communion with other denominations was brought before the commission of synod by an overture, and the answer given was, "that it is not necessary, and as it gives offence to some as implying a coalescence with other denominations in doctrines not held by him, from 'prudential' reasons a *minister* ought to abstain." Nothing was said in this, of the occasional communion of private members.

This leads us to say, that after 1791 much important business of synod was intrusted to a *standing commission*. This, which was the fourth session of synod, met at Thyatira, in the presbytery of Orange. The Rev. Samuel E. McCorkle, moderator; James Hall, James Templeton, James McRee, Robert Hall, William C. Davies, and Charles Cummins, *ministers*; John Dickey, John McKnitt Alexander, Adam Beard, William Cathey, William Anderson, Joseph Feemster, and John Nelson, *elders*; were appointed the commission. The moderator's council to consist of one minister, besides himself, and one elder. Two ministers, besides the moderator, and as many of the before-named elders as may be present, to constitute a quorum. They were empowered to take up and decide upon the case of Rev. Mr. Cossan, if not determined by the presbytery of Abingdon. The decisions of these commissions on ordinary matters were final.

The synod was called to act, as is always the case when the commission sat in a judicial capacity. The case of Mr. Cossan, who originally came into this country as a missionary, sent by Lady Huntington, and who preached for a season at Bethel, York district, was taken up and issued by the presbytery of Abingdon. The commission, however, sat upon that case at Salem church, on the Nolachuckee, Tenn., September, 1792. The presbytery passed a sentence of suspension from the ministry. The synod had substantially removed the censure, but on the fuller hearing by the commission, the commission confirmed the sentence of the presbytery, and their action was accepted by synod. Mr. Cossan was afterwards restored. Another case was that of Robert Archibald, of the presbytery of Orange, charged by common fame with preaching the doctrine of the universal restoration of man. The synod sug-

gested to the presbytery of Orange, that they should meet as a *presbytery*, and decide in reference to Mr. Archibald. This was done, and he was suspended from the communion and the exercise of his ministerial office, and the churches were warned against him and his doctrine.

The next case was that of Rev. Hezekiah Balch, of Abingdon presbytery. Mr. Balch had adopted the sentiments of Dr. Samuel Hopkins, of New England, and had published in the Knoxville Gazette a number of articles of faith which had given offence to many. He had maintained that disinterested benevolence was holiness, and essential to true religion; that there is no sin but in self-love; that Adam's sin is not imputed to us till we become moral agents, and have performed moral acts, and have a sinful nature; and that then, the consequences of Adam's sin are imputed, and not his personal act. In like manner, the fruits of Christ's righteousness are imputed, and not that righteousness itself. Man has the power, if he but had the will, to keep perfectly the commandments of God. For these doctrines he was called to account, but made such explanations as satisfied the majority of presbytery. Greatly grieved at this, a minority, consisting of Rev. Charles Cummins, Edward Crawford, Samuel Doake, Joseph Lake, and James Balch, withdrew and formed the *Independent Presbytery* of Abingdon. This occurred in 1796. At a meeting of synod, at Mount Bethel, August, 1797, near Greenville, Tennessee, the formation of this presbytery was condemned, and its members were suspended. On the 21st of November, a commission of synod, consisting of fourteen ministers and twelve elders, met at the same place; the Rev. Francis Cummins was chosen moderator, and Gideon Blackburn and Robert Wilson, clerks. They set apart the following day, November 22d, as a day of public fasting and humiliation, in which the people were requested to join. On the next day, the Rev. Samuel Doake, Jacob Lake, and James Balch appeared before the commission, renounced their independence, and made their submission; whereupon the commission removed their sentence of suspension and reinstated them in their ministerial office. The commission sat for fifteen days, patiently taking the testimony and passing their judgment. The case had become complicated. Mr. Balch had married Joseph Posey and Jane Reeves, when he knew that Posey's lawful wife was yet living within three miles of him. The old session had forbidden Mr. Balch from occupying the pulpit in Mount Bethel church, and had withdrawn from his ministry. Mr. Balch

created a new session, ordained them, cited the old session to the tribunal of the new one, and removed them from office.

On these counts the synod, at an extraordinary session, February 13-19, 1799, suspended Mr. Balch from the exercise of his ministerial functions, and remitted him to the presbytery of Union, which had meanwhile been created, and under whose jurisdiction he now fell. Four of the seven old elders they suspended from their office and from ordinances, for driving Mr. Balch from the church, and failing to support their charges; three of them they required to submit to a public admonition in presence of the congregation; two others of the congregation were to submit to a private admonition before the session. The commission had already decided that the new session was unconstitutionally created and its judicial acts null and void.

At the close of this protracted trial, the Rev. Hezekiah Balch read the following paper, which he requested to be entered on the minutes, viz: "To the Rev. Synod of the Carolinas: As I do not wish to do any thing which may have the least appearance of obstinacy, I cheerfully submit to your judgment; at the same time solemnly declaring that I am not conscious of any thing, in the matter referred to, more than imprudence; which I hope I shall always be ready to acknowledge, as far as I can without injury to my conscience or the truth. I humbly request that this my answer may be entered on your minutes.

"I am yours,

"HEZEKIAH BALCH."

A similar acknowledgment and submission was made to the General Assembly, by Mr. Balch, in 1798, before whom the case was brought by reference from the synod of the Carolinas. He owns that he was wrong in publishing his creed, and he sincerely engages, in reliance on Divine grace, never hereafter to teach or preach what the Assembly have stated to be erroneous. During this whole affair, the Assembly expressed its solicitude that these disquiets and divisions should cease. In 1797, it addressed a letter to the presbytery of Abingdon, exhorting them to guard against all innovations in doctrine, and "peaceably to submit to the synod of the Carolinas, that their hands may be strengthened in checking error, healing divisions, and maintaining the strict and prudent exercise of discipline."—(Minutes, 1797.)

The parties having both submitted to the judgment of the synod, received a suitable admonition from the moderator. At the request of Mr. Balch, he and Mr. Galbraith, his principal

prosecutor, shook hands in the presence of the synod, in testimony of their personal affection to, and cordial wishes for, the welfare of each other, and hopes of a permanent friendship hereafter. The extraordinary session of synod was terminated February 13th, 1799. Mr. Balch was president of Greenville college, Tennessee. The degree of D. D. was conferred on him by Williams college, in 1806.

Another judicial case was brought before this synod, by the appeal of Rev. John Bowman from a decision of the Abingdon presbytery, which had suspended him from the ministry for his views respecting the extent of the atonement. The synod censured Mr. Bowman for imprudence and inexactness in his expressions, but reversed the judgment of the presbytery.

Rev. John Foster, of Salem church, South Carolina, asked the opinion and advice of synod, by direction of the presbytery of South Carolina, in the case of a member of his charge, who had married his former wife's half-brother's widow. The response was, that synod having attentively examined the Mosaic law, is of the opinion that the above marriage does not come within the prohibitions therein contained, and that the person alluded to ought not to be debarred from the privileges of the church.

"A memorial was brought forward and laid before synod, by the Rev. James Gilleland, stating his conscientious difficulties in receiving the advice of the presbytery of South Carolina, which has enjoined upon him to be silent in the pulpit on the subject of the emancipation of the Africans, which injunction Mr. Gilleland declares to be, in his opinion, contrary to the counsel of God." We have recorded the decision of the synod on the 634th page of this history, and need not repeat it here.

The synod was desirous of placing a religious literature in the hands of the people, and took measures to reprint Doddridge's Rise and Progress, and his ten sermons on Regeneration, appointing a committee in each presbytery to obtain subscriptions; the subject was frequently brought forward, as both its minutes and those of the presbytery of South Carolina show, and money was raised for this purpose, but through the inability of the proposed publisher to meet his engagements, the project seems not to have succeeded.

The General Assembly seem to have left to the synod of the Carolinas, the matter of sending out missionaries to labor in the destitute neighborhoods within their bounds.—(Minutes of the Assembly, pp. 28, 40, anno 1791.) In October, 1791, the synod resolved to send out four missionaries to the destitute

regions east and west of the Alleghanies. James Templeton and Robert Hall, nominated by the presbytery of South Carolina, and Robert Archibald and John Bowman, nominated by the presbytery of Orange, were appointed, each to serve for six months, the compensation to be at the rate of \$200 per annum. The commission, on the 10th of October, drew up their instructions. They were directed to extend their labors chiefly to those places where congregations have not yet been formed, to assist them in organizing into regular societies where they were disposed to do so; not to tarry longer than three weeks at the same place in the bounds of twenty miles, except peculiar circumstances should make it necessary. They ordered Messrs. Templeton and Hall to spend each four months, before the middle of April, in the lower part of South Carolina and Georgia, and Mr. Archibald four months, and Mr. Bowman three months, in the lower part of North Carolina. On the 17th of April, 1792, the commission met at Steele Creek, North Carolina, to receive the report of the missionaries, each of whom had fulfilled his appointment in whole or in part, except Robert Hall, who was hindered by ill health. Mr. Templeton was appointed to itinerate for two months in South Carolina and Georgia, before October, Mr. Archibald in North Carolina, and Mr. Bowman in the frontier settlements of the synod generally. In October, 1793, synod appointed Rev. James Hall, Robert McCulloch, and Samuel C. Caldwell, ministers, and John Bowman, and Robert Montgomery, probationers, as missionaries, each for three months. The commission meeting at Colonel Bratton's, Bethesda, October 5th, 1792, directed Rev. James Hall and Samuel C. Caldwell to spend three months between the Roanoke and Cape Fear rivers; Mr. John Bowman to spend six months in the bounds of Orange and Abingdon presbyteries; the Rev. Robert McCulloch to spend three months in South Carolina, and Mr. Robert Cunningham in the State of Georgia. The Rev. Alexander Caldwell to be a substitute for Mr. Bowman, in case he did not accept. The next meeting of the commission was at Bullock's Creek, April 10, 1793, at which Messrs. Hall and Caldwell presented their reports. Again, at Sugar Creek, October 4, 1794, at which Mr. Bowman's report was sent in. Rev. Messrs. McCulloch, James Hall, and S. C. Caldwell gave in their reports. They declined to receive from the synod any compensation, beyond the collections they had made. The next appointments were Messrs. John Robinson, James Bowman, John M. Wilson, and Robert Wilson. These breth-

ren fulfilled their appointments, and the order of synod was passed to compensate them for their services. The commission, meeting October 5, 1793, at Sugar Creek, appointed Rev. James Hall, and Messrs. John Robinson and James Bowman, for three months, to the lower parts of North and eastern parts of South Carolina; John M. Wilson to the country adjacent to the Yadkin, and Robert Wilson to the lower parts of South Carolina; and ordered them to give in careful reports of their labors. At Steele Creek, October 7, 1794, their reports were handed in.

Mr. J. M. Wilson received on his tour, £17 5 0 hard money.

“ Robert Wilson, 9 8 7 sterling.

“ John Bowman, 9 11 3

“ John Robinson, 12 7 0

The report of Robert Wilson, as it refers to our own State of South Carolina, is here spread out before the reader:

“Being appointed by the synod to the missionary business for the term of three months, and ordered by the commission to spend that time in the lower parts of South Carolina, on the 6th of December, 1793, I set out from Long Cane; and on Sabbath, the 8th, and Wednesday, the 11th, preached at Mr. Bell's, below the Ridge, where the roads from Long Cane to Charleston, and from Augusta to Granby, cross each other. No Presbyterian had ever preached in this settlement; yet no motive, not even curiosity, could excite the people, generally, to give their attendance. The country is thick settled, but the opinions of the inhabitants are so various in matters of religion, that no one denomination can obtain a settled pastor. Dunkards appear to be most numerous, having had for some time a small part of a preacher's labors. The number of Presbyterian families in this place does not exceed four, and only some of these appear anxious for the gospel. For my services, have received thanks.

“Sabbath, 15th of December, preached at Columbia, to a very respectable assembly. The great concourse of people rendered it difficult to obtain any certain information of the number and desires of this village, with its vicinity. And on hearing that they had a gentleman of the presbytery of South Carolina in view, and hoped to be supplied by him, a very particular acquaintance did not appear so necessary. Received £2 16s. 8d.

“Sabbath, 22d of December, preached at Mr. Smith's (the Indian Head), to a pretty large assembly of people, who, considering their poor opportunities, paid very good attention,

and discovered some sensibility. Some of the oldest settlers in this place had never heard a Presbyterian; nevertheless, as many as twelve or fifteen families declare themselves desirous of obtaining a good man of some kind or other. It is truly lamentable to see and hear of the great profanation of the Sabbath that is everywhere practised, even among those who make a profession of the Christian religion. Hunting, shooting, and all kinds of amusement, is engaged in on the Sabbath day; and, although such wickedness is connived at, even by those in authority, it is probable if they had the opportunity of hearing the gospel frequently by one who in doctrine and practice would condemn such things, they would be persuaded to forsake them. In this place there are both Baptists and Methodists, the former of which are most numerous. They have many followers, but few in communion with them; the most of the preachers of that denomination who have frequented this place are men of infamous characters, such as are an indignity to human nature, much more a disgrace to the Christian name. No man of the smallest discernment can possibly become one of their party. Received thanks.

“Sabbath, 29th of December, and Wednesday, 1st of January, 1794, preached in Orangeburgh, to pretty large assemblies. Before the war, this place was regularly supplied by a gentleman of the Church of England, who was removed by death, and since that time the place has been vacant. Numbers of the original settlers lost their property, and many their lives, during the war, and several have emigrated, whose places are now filled up by persons of different persuasions, but chiefly such as have been raised among Presbyterians. At the present time it appears the serious desire of every one to encourage and support a man who will both teach and preach the gospel. From the attention paid, and the expressions of inward concern manifested in many countenances, it is probable, through divine grace, a preacher would be successful. Received £1 13s. 1d.

“Sabbath, 5th of January, preached at Turkey Hill, about five miles above Orangeburgh, to a pretty large assembly, almost universally of German extraction, the majority of whom profess themselves Calvinistic Presbyterians. The attention paid, and the sensibility discovered by the majority of the congregation, was hopeful, though many irregularities are practised. The people here, since the war, have encouraged almost every man who came unto them, calling himself a preacher; and therefore have been supplied by a great number

in succession who have been invariably addicted to vice, and most commonly drunkenness. Hence, with the idea of a minister, here, is always associated the idea of a mercenary creature, unworthy the attention of gentlemen ; and truly, it has been too much the case. Nevertheless, an upright and faithful minister might do much for this society if they were once convinced that his life was regulated by the precepts he inculcated. Received nothing.

"Sabbath, 12th of January, was detained by wet weather, and preached again in Orangeburgh, to a small audience. The day was cold and the notice could not be made very general. Received nothing.

"Sabbath, 19th of January, preached at Cattle's Creek, about sixteen or eighteen miles from Orangeburgh, down Edisto river, to a very large assembly of people. The Methodists, expecting one of their preachers at a church just by, and being disappointed, attended. This place was originally settled by Germans of the Presbyterian persuasion, some Lutherans, and some belonging to the Church of England. They once had a minister, to whose support they all jointly contributed, forming a society, in point of number and ability, pretty respectable. Of this society, about seven or eight families now belong to the Methodists ; the remainder would willingly contribute to the support of a regular minister, and probably would profit by his instrumentality. The attention which is generally paid, and the feelings of the heart evinced by many countenances, is indeed a circumstance scarcely to be expected, when we consider the instructions and examples which the people have formerly enjoyed. Received nothing.

"Wednesday, 22d January, preached to a small assembly at the Indian fields. The most of the people here who make any profession at all, belong to the Methodist Church. About four or five families have refused to join their society, calling themselves Presbyterians. A settled pastor is indeed the professed desire of these families ; but it is to be feared more out of opposition to the prevailing opinion and present choice of the neighborhood, than from love to God and the doctrines taught in his word. Many men, it is to be feared, make a pretext of a different persuasion to excuse them from embracing the truths, and living agreeably to the doctrines, of the Scripture. But if we cannot think as our neighbors do (which in this imperfect world is not to be expected), we ought, nevertheless, to live in obedience to the plain precepts of the gospel. Received nothing.

"Sabbath, 26th January, preached at the Four Holes, near the bridge, to an assembly counted large by the inhabitants. Most of the people here embraced the doctrines of the Methodists, but have since declined, and are now just anything you please, or nothing at all. There are a few who profess themselves Presbyterians in this place, who would willingly be supplied, and the majority of the people would probably join to support any good man, who would faithfully labor among them. The attention paid is indeed agreeable, and the sensibility discovered, flattering; but from the conduct of the people, there is reason to fear that their goodness too much resembles the morning cloud and early dew which passeth away. Received 7s. 11d.

"Tuesday, 28th January, and Sabbath, 2d February, preached at Wasamsaw church, to assemblies which were but small, probably on the account of rain. In this place there are not many Presbyterians (perhaps four or five families); the other inhabitants are either Baptists or those who make no profession. The people here declare themselves not yet able to support a minister, but hope to increase in strength by being supplied. Received 17s. 5d.

"Sabbath, 9th February, preached at Mr. Eckels, (Beach hill), to an assembly as large as can be expected in that part of the country. Once there was in this place a flourishing Independent church, but they have all either been removed by death or emigrated, so that the place is now occupied by a few Methodists, and those who make no profession at all. Received nothing.

"Sabbath, 16th February, preached at Wiltown, near Ponpon river, to a large assembly. There has been, in former times, and still is, a Presbyterian society in this place. They have not been regularly supplied since the war, and, therefore, in general, are much relaxed in, and very inattentive to, the precepts of Christianity, but there are not wanting even here, some who not only encourage but really love religion. A great number of negroes attended, and gave a sober and apparently anxious ear to the word. Received £3 4s. 6d.

"After spending three Sabbaths in fulfilling presbyterial appointments, returned to my missionary tour, and

"Sabbath, 16th March, preached at a new meeting-house, built by several denominations of Christians for the reception of any minister, on Cow Castle, a branch of the Four Holes, about twenty miles above the bridge. In this place there are nine or ten families who profess themselves Presbyterians,

and express a desire of being supplied. The sober attention of this people, and their engagedness in time of divine service, is pleasing, though their prospects must be melancholy. No doubt they would profit by the public means of grace, could they enjoy them. Received 9s.

"Sabbath, 23d March, preached at Orangeburgh, to a very numerous assembly, who send a petition, requesting supplies of the presbytery of South Carolina, signed by a respectable number of gentlemen.

"Tuesday, 25th March, preached at the Indian Head to a small assembly; the morning was very wet. Received nothing.

"The people among whom I have spent three months as a missionary, have indeed been needy, and their situation must be acknowledged one of the most solemn lessons to ministers that can possibly be given. Thousands of poor ignorant creatures, have (by the unholy lives of ministers), been made to believe there is no reality in religion, and therefore the most affectionate and earnest efforts appear to be in a great measure lost. They are like the deaf adder, who stoppeth her ear and will not hearken to the voice of charmers, charming never so wisely. The lower parts of South Carolina, in general, appear to be in some measure sensible of the necessity of religion, even for the good of civil society. But in order to general usefulness, a minister would be under the necessity of tarrying so long in one place that the people would be convinced of his sincerity by his Christian walk and conversation.

"The practice of travelling from place to place in quick succession, is in many places unpopular, and, as has been hinted, probably not the most profitable.

"ROBERT WILSON."

The next missionary appointed was Mr. William McGee. The General Assembly, in May, 1795, had given the synods of Virginia and the Carolinas "liberty to direct the presbyteries to ordain such candidates as they may judge necessary to appoint on missions to preach the gospel;" restricting the ordination "to such only as are engaged to be sent on missions." The synod, therefore, passed this order: "Whereas, it appears necessary to this synod, that an ordained missionary should travel in our vacant churches in our Western territory, and as Mr. William McGee, a licentiate of the presbytery of Orange, proposes to take an appointment for this purpose—ordered, that the above presbytery be directed, and they are hereby directed, to ordain Mr. McGee, as soon

as may be convenient, agreeably to the permission granted to this synod in such cases, by the Assembly, in May last."

From this time to the close of the century, the subject of missions is not alluded to with any particularity in the records of the synod. The troubles in the Abingdon presbytery, arising from the disturbing influence of the Hopkinsian theology, in East Tennessee, seem to have engrossed its chief attention, and evangelistic labors were remitted to the presbyteries, or were carried on by individual ministers.

One other item occupied at different times the attention of the synod. In 1791, the Assembly enjoined upon the several presbyteries to procure materials for the history of the Presbyterian church in America, and repeated this injunction from time to time. The presbytery of South Carolina obeyed this injunction. The synod, in October, 1791, in September, 1792, October, 1794, October, 1796, urged this matter upon the attention of these presbyteries. Something valuable was thus secured, which has been of assistance to us, as to the older churches in the upper portion of South Carolina, in composing this history. The entire materials which had been sent up to the Assembly, were, in 1804, placed in the hands of Dr. Ashbel Green and Ebenezer Hazard, who were appointed to write the history. In 1805 they reported progress. In 1813 they requested to be discharged, and that Dr. Samuel Miller should be appointed to complete what they had begun. In 1819 Dr. Green was associated with Dr. Miller. In 1825 this committee requested to be discharged. A new committee was appointed, consisting of Drs. Green, Janeway, and Ely. In 1836, Rev. Luther Halsey was appointed in place of Dr. Ely, resigned. But the thankless and laborious task imposed upon these brethren by the Assembly, has never yet been performed.

The following is an exhibit of the synod of the Carolinas at the close of this century :—

I. THE PRESBYTERY OF ORANGE (set off from Hanover in 1770), had 14 ministers, 4 licentiates, 8 candidates, and 30 congregations.

Ministers.

Rev. Henry Patillo,
 " David Caldwell,
 " Colin Lindsay,
 " William Moore,
 " William Hodge,

Charges.

Grassy Creek and Nutbush.
 Buffaloe and Alamance.
 Upper and Lower Hico.
 Without charge.

*Ministers.**Charges.*

| | |
|------------------------|---|
| Rev. Samuel Stanford, | Black River and Brown Marsh. |
| " Angus McDiarmid, | Barbacue Bluff, McKay's. |
| " James H. Bowman, | Eno and Little River. |
| " William F. Thompson, | New Hope. |
| " John Gillespie, | Centre, Laurel Hill, and Raft Swamp. |
| " William D. Paisley, | Union and Lower Buffaloe. |
| " Samuel McAdo, | Speedwell and Haw River. |
| " John Anderson, | Without charge. |
| " Robert Tate, | South Washington and Rock- fish. |

Licentiates.—Messrs. John Rankin, Robert Foster, Andrew Caldwell, and Edward Pharr.

Candidates.—Messrs. Daniel Brown, Ezekiel B. Currie, John Matthews, Duncan Brown, Murdock McMillan, Malcolm McNair, Hugh Shaw, and Murdock Murphy.

Vacancies.—Hawfields and Cross-Roads, Goshen and the Grove, Hart's, Upper Cross-Roads, Stoney Creek.

II. THE PRESBYTERY OF SOUTH CAROLINA (set off from Orange in 1784), had Ministers, 18 ; Licentiates, 3 ; Candidates, 2 ; Congregations, 57.—(For particulars, see p. 660.)

III. THE PRESBYTERY OF ABINGDON (set off from Hanover in 1785), had Ministers, 4. Licentiates, Candidates, Congregations, not mentioned.

Rev. Charles Cummins,
Samuel Doake,
Jacob Lake,
James Balch.

Vacancies (in 1802), Salem, Providence, Concord, Green Spring, Sinking Spring, Rocky Spring, Glade Spring, Upper Holstein, Boiling Springs, Eversham, Hopewell, Blue Stone, Gilmore Settlement.

IV. THE PRESBYTERY OF CONCORD (set off from Orange in 1795): Ministers, 15 ; Licentiates, 0 ; Candidate, 1 ; Congregations, 33.

*Ministers.**Charges.*

| | |
|--------------------------------|---------------------------|
| Rev. Samuel E. McCorkle, D.D., | Thyatira. |
| " James Hall, | Bethany. |
| " James McRee, | Centre. |
| " David Barr, | Philadelphia. |
| " William C. Davis, | Olney. |
| " Samuel C. Caldwell, | Sugar Creek and Hopewell. |

*Ministers.**Charges.*

| | |
|-------------------------------------|-------------------------------|
| Rev. James Wallis, | Providence. |
| " Joseph Kirkpatrick, | Third Creek and Unity. |
| " Lewis F. Wilson, | Concord and Fourth Creek. |
| " Humphrey Hunter, | Goshen and Unity. |
| " John M. Wilson, | Quaker Meadows and Morganton. |
| " John Carrigan, | Ramah and Bethphage. |
| " John Andrews, | Little Britain. |
| " Samuel Davis, | Mamre. |
| " George Newton, | Swananoa and Rim's Creek. |
| <i>Candidate.</i> —Mr. Thomas Hall. | |

Vacancies.—Steele Creek, Poplar Tent, Rocky River, Smyrna, Knob Creek, Mineral Springs, Chestnut Springs, Mount Pleasant, Mountain Creek, Jersey, and Joppa.

V. PRESBYTERY OF HOPEWELL (set off from South Carolina in 1796), had Ministers, 4; Congregations, 26.

*Ministers.**Charges.*

| | |
|----------------------------|-----------------------|
| Rev. Robert M. Cunningham, | Ebenezer and Bethany. |
| " Moses Waddel, | Carmel. |
| " William Montgomery, | New Hope. |
| " Thomas Newton, | Hebron. |

(For vacancies, see p. 657.)

VI. PRESBYTERY OF UNION (set off from Abingdon in 1797), had Ministers, 4; Licentiates, 0; Candidates, 0; Congregations, 13.

*Ministers.**Charges.*

| | |
|----------------------|-------------------------------|
| Rev. Samuel Carrick, | The Fork and Knoxville. |
| " Robert Henderson, | Westminster and Hopewell. |
| " Gideon Blackburn, | Eusebia and New Providence. |
| " Samuel G. Ramsey, | Ebenezer and Pleasant Forest. |
| " Hezekiah Balch, | |
| " John Cossan. | |

Besides the body of Presbyterians whose history has been given in these pages, there was a small representation of the Reformed Presbyterians known as Covenanters. There were some four congregations of this division of the church in the vicinity of Catholic church, in the first quarter of the nineteenth century. There was the church on Rocky creek, where Rev. William Martin first preached. There was Big Rocky Creek, Little Rocky Creek, and Beaver Dam. There were other *societies*, one in Newberry and one in Fairfield, for where-

er they settled in the neighborhood of each other, they associated together for religious worship. The earliest minister bestowed his labors upon them this side the Atlantic, was Cuthbertson, who came from the Reformed Presbytery in Scotland, in 1752. Mr. Martin and a number of his people came into South Carolina from Ireland, probably in 1772. Between the years 1773 and 1775, his adherents built a logging-house about two miles east from Catholic. This Mr. Martin tradition represents to have been a man of fine appearance, of no inconsiderable eloquence, a Whig in politics during the time of the Revolution, concerning whom many interesting anecdotes linger in the memories of men, and who was sometimes less temperate than became him in the use of strong drink. His war sermon after Buford's defeat, and its effects, are graphically described in "The Women of the Revolution," iii., 124. His church on Rocky river was burnt by British and Tories in 1780. Mr. Cuthbertson was re-entrained in 1774 by Messrs. Linn and Dobbin, sent by the Reformed Presbytery of Ireland, and these three ministers, with young elders, united in forming the Reformed Presbytery in America. This union was dissolved, when in 1782 a union was effected between this body and the Associate presbytery, generally known as the Seceders, whence arose the United Church known as the Associate Reformed. To this, one minister of the Reformed, Rev. Mr. Martin, and several connected with the Associate presbyteries, did not accede, so that the distinction between the two was perpetuated. The churches of the Reformed, opposed to the union, now reverted mostly to the private fellowship meetings to which they were accustomed. Rev. James Reid was then sent as a missionary to Scotland, and having travelled in this capacity from Carolina to New York, returned in 1790. Rev. Mr. McGarragh, trained in Ireland for America, arrived in South Carolina about 1791. Rev. William King came in 1792, and after spending some time in Pennsylvania and New York, became pastor of a church in Chester district, and died August 24th, 1803, at the age of about fifty. The Rev. Messrs. Martin, King, and McGarragh regulated the affairs of the church, as a committee of the Reformed Presbytery in Scotland. This was a temporary expedient. The Rev. James McKinney, a man of education and commanding talents, a native of Ireland, after spending four years in missionary labors, from 1793 to 1797, eventually settled in Chester county, but it was not till 1804.

Rev. William Gibson arrived in America, accompanied by Messrs. Black and Wiley, candidates for the ministry. The committee was now providentially dissolved, partly by the misconduct of two of its members; and the reorganization of this branch of the church was accomplished by Messrs. McKinney and Gibson, with ruling elders, who constituted the "Reformed Presbytery of the United States of America," in 1798. Mr. King had departed this life before the day appointed for this transaction arrived.

Thomas Donnelly was born in the county of Donegal, Ireland, May, 1772, and entered the University of Glasgow. In 1791, he migrated to South Carolina, and going North, he became a student at Dickinson college, Pennsylvania. Returning South, he studied theology with Rev. William King, and was licensed at Coldenham, New York, in 1799. The ministerial life of this worthy minister belongs to the history of the next century. He was the last minister of this denomination in South Carolina. He died December 27, 1847.

The old Covenanters, while approving the government of the United States in its protection of persons and property, objected to it, that there is no acknowledgment of God or the Christian religion in its Constitution, but that Jews, Mohammedans, and Deists are alike admitted to its honors and emoluments; that it upheld slavery; that it admits men to office by swearing or affirming, without the name of God. They were strenuous advocates of an inspired psalmody, and would allow of no other. While admitting the validity of ordinances administered by other denominations, they refused to commune with them, either in word or sacraments. These views were modified to a very considerable extent, as to our government, in one branch of this church. The strict Covenanter refused to serve on juries, or to hold any civil office which required an oath to support the Constitution of the State or the United States. In the destitute settlements especially, they spent the greater part of the Sabbath in their society meetings, in prayer, praise, reading standard religious books, and in catechising the young. They were well indoctrinated, as the result of this, in the Calvinistic faith and Presbyterian discipline, while they held aloof from other communions.

The following "Six Terms of Communion," were read and explained on every sacramental occasion before distributing the "Tokens:"—

"1. An acknowledgment of the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners.

"2. An acknowledgment that the whole doctrine of the Westminster Confession of Faith and the Catechisms, larger and shorter, are agreeable to, and founded on, the Scriptures.

"3. An acknowledgment of the divine right of one unalterable form of church government and manner of worship—and that these are for substance justly exhibited in that form of Church government and the Directory for worship, agreed on by the assembly of Divines at Westminster, as they were received by the Church of Scotland.

"4. An acknowledgment that public Covenanting is an ordinance of God, to be observed by churches and nations, under the New Testament dispensation;—and that those vows—namely, that which was entered into by the church and kingdom of Scotland, called the NATIONAL COVENANT, and that which was afterwards entered into by the three kingdoms of Scotland, England, and Ireland, and by the Reformed Churches in those kingdoms, usually called the SOLEMN LEAGUE AND COVENANT—were entered into in the true spirit of that institution; and that the obligation of these covenants extends to those who were represented in the taking of them, although removed to this or any other part of the world, in so far as they bind to duties not peculiar to the British isles, but applicable in all lands.

"5. An approbation of the faithful contendings of the martyrs of Jesus, and of the present Reformed Covenanted churches in Britain and Ireland, against Paganism, Popery, and Prelacy, and against immoral constitutions of civil government, together with all *Erastian* tolerations and persecutions which flow therefrom; as containing a noble example for us and our posterity to follow, in contending for all divine truth, and in testifying against all contrary evils which may exist in the corrupt constitutions of either church or state.

"6. An approbation of the doctrines contained in the Testimony of the Reformed Presbyterian Church in North America, in defence of truth and opposition to error.

"These, together with due subordination in the Lord to the authority of the synod of the Reformed Presbyterian Church in North America, and a regular life and conversation, form the bonds of our ecclesiastical union."

The earlier Covenanters in South Carolina were owners of slaves; nor was any strenuous opposition made to slave-holding until the arrival of Mr. McKinney, and the influence he exerted.

Another branch of the Presbyterian Church in this State is the Associate Reformed; whose organization has been al-

luded to, having the same standards and government with ourselves, and differing from us only on the subject of psalmody and of close communion. Our limits do not allow us to enter upon their history, for which indeed we are in no way prepared; but we cannot speak too highly of these our brethren, for their orthodoxy, zeal, and self-denying service in the cause of Christ.

The first minister of this church settled in South Carolina, was, perhaps, the Rev. John Renwick, who preached at Cannon's Creek, in Newberry district, and died August 20th, 1775, aged forty years. This church, and Prosperity in its vicinity, are thought to have been planted earlier than those of Cedar Spring and Long Cane, in Abbeville. Of Dr. Clark, commonly regarded as the founder of the Associate Reformed Church in the State, we have spoken. His first visit to Carolina was in 1780, his settlement here in 1786. The State was visited by Rev. Mr. Lynn, a missionary of this church, about 1787. The Rev. John Boyce, whose father settled at Long Cane, in 1780, and who was graduated at Dickinson college in 1787, was a pious and pathetic preacher, the first pastor, it is said, of Hopewell congregation in Chester, but died of the consumption, after a very brief ministry.

Rev. John Hemphill came from Ireland soon after the Revolution; commenced his studies with Rev. Samuel Warnoch, an Irish minister, who sought admission to the South Carolina presbytery, but was debarred because of intemperance. His preparatory education was chiefly obtained under Dr. Alexander, of Bullock's Creek. He was graduated at Dickinson college, May, 1792; licensed May, 1794; ordained in October of the same year, and installed pastor of Hopewell, Union, and Ebenezer, in 1796. He was the father of the Rev. W. R. Hemphill, Hon. John Hemphill, Chief-justice of Texas, and James Hemphill, Esq., of Chester.

Alexander Porter, born in South Carolina, graduated under Dr. Nesbit, at Dickinson college; was licensed to preach the gospel in 1796; and ordained and installed pastor of Cedar Spring and Long Cane, Abbeville, in 1797.

William Blackstock migrated from Ireland to this country about 1794, and was ordained and installed, June 8th of that year, over the churches of Steele Creek, Ebenezer, and Neely Creek.

There were other ministers, whose record is not before us. These churches were planted side by side with ours, and, on the introduction of the New Psalmody, were largely increased,

as was natural, by both elders and people who withdrew from us. There may have been jealousies at that time between churches bordering upon each other. These have long since passed away, and we live in friendly and cordial intercourse as brethren, though as different branches of the one Presbyterian Church. Overtures for external union with us have been made, and fraternal conference has been had, within the last few years, looking to this end, but as yet without success. If it were accomplished, feeble churches in each other's neighborhood might coalesce, ministers might be released to occupy other fields now destitute, and an economy of instrumentalities and means in various particulars be secured. But a fictitious outward union, without sameness of views and oneness of heart, would only give rise to restlessness and further division. If we are not permitted to see the desired union on earth, we know it will exist in that higher and holier state, where, as our Redeemer assures us, we shall be one, as He and the Father are one.

With this brief notice of these two bodies, our history of the Presbyterian Church in South Carolina, from the first settlement of the country, in 1670, to the beginning of the present century, reaches its completion.

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ERRATA.

- Page vi., last line, for Dalglish read Dalgliesh.
- " vii., 3d line from bottom, for Ravanel read Ravenel.
- " viii., 2d line, insert comma instead of period after Bethel.
- " " 3d line of Chapter II., Book Eighth, make same correction.
- " 188, 11th line, for *mensuora* read *mensura*.
- " 253, 3d line, for Strathlean read Strathdean.
- " 326, 16th line, for Waccaman read Waccamaw.
- " 376, in note, for Carter read Cater.
- " 496, 12th line, for 1762 read 1769.







